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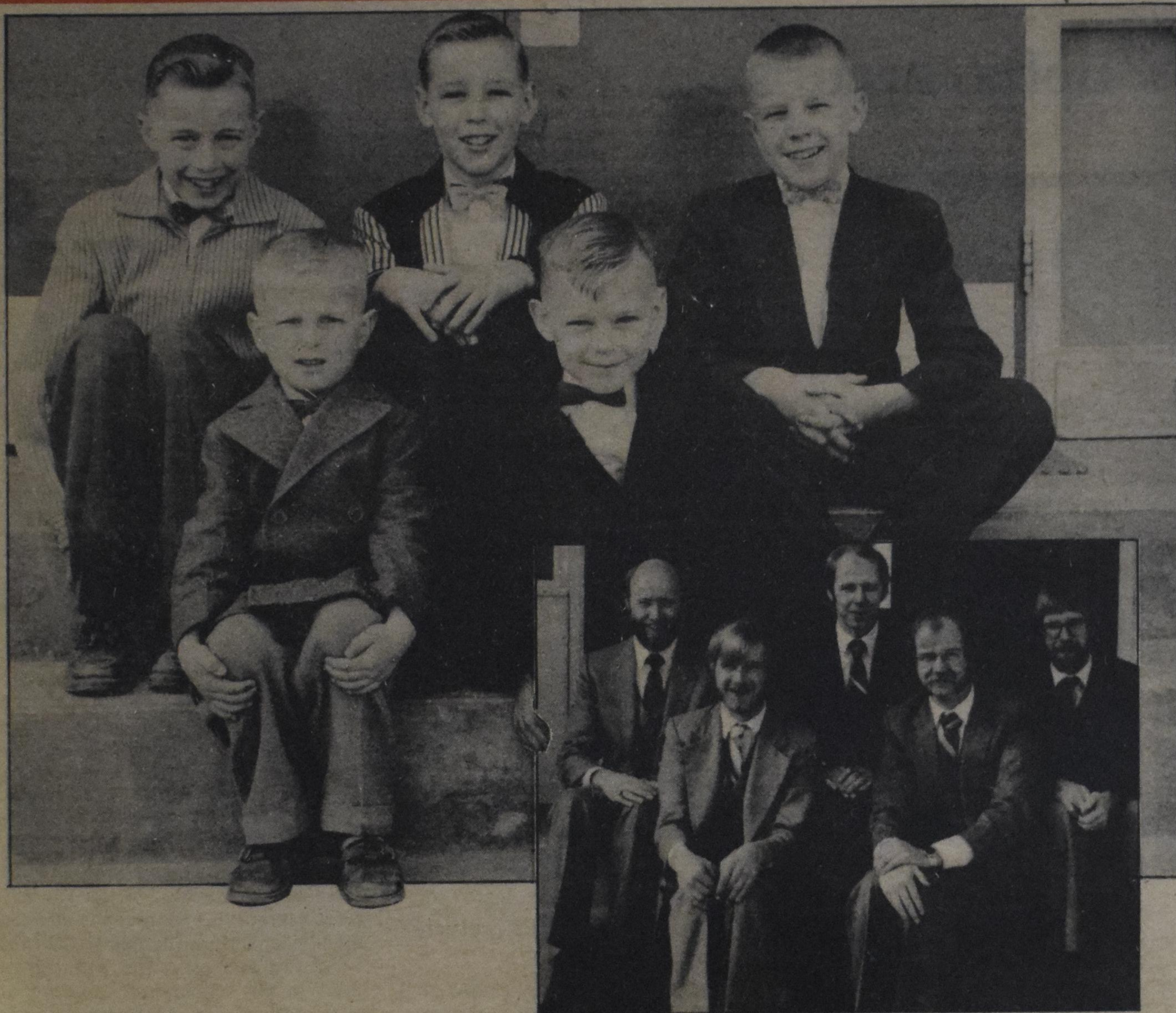
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Silver anniversary of a pose

WHERE HAS THE TIME GONE? Featured here in a then and now scenario taken for a school birthday calendar are the brothers van Tuyl, some of the first students at Wellandport Christian School in 1958. Did they even have a clue in those early days of their present location and vocation? Taken from left to right: Hank, then in grade 7 and now manager for Canada Trust in Dundas; Joe, in grade 6 and now owner of the family trucking business in Wellandport; Harry, then in grade 4 and now with the computer department of Cadbury, Powell and Schweps; John, then not yet in school and now trucker for Joe; and Leo, then in grade 1 and now trucker (all over the USA) for Frederick Transport. A photo of the seven van Tuyl grandchildren, now attending the school, seated on the same steps is to be made in the near future. Wellandport Christian School celebrated its 25th anniversary Saturday, March 12. Its birthday calendar is on sale for \$3.00 at the school at R.R. #1, Wellandport, ON L0R 1J0.

Montreal research firm says ethnic minorities will be majority by 1990

MONTREAL, P.Q. - Ethnic minorities are likely to become the single largest group in Canada by 1990, Montreal market research firm predicts.

People of origins other than English or French already outnumber francophones by two million, said Don Miller, president of Multifax, which is

assembling a data bank on Canada's ethnic market.

"In seven years, (ethnic minorities) will also surpass the English," he said.

Ethnic minorities are growing rapidly because of population trends, immigration and a higher birth rate, said Miller.

There are about eight million Canadians of ethnic origin, compared to six million of French origin and about 10 million of English origin.

The ethnic community is increasing by 150,000 a year, without taking into account illegal immigrants. A federal report estimates there are 200,000 illegal immigrants in Canada.

A federal Multiculturalism Department official said Miller's projections are probably right.

Miller said that two-thirds of Toronto's population is foreign-born and that in Montreal, the figure is about 27 per cent, 48 per cent in Winnipeg and 46 per cent in Vancouver.

In Montreal and Toronto, the Italian community has doubled since the 1971 census, Miller said. There are about 220,000 Montrealers and 358,000 Torontonians of Italian origin.

Miller, a Jamaican-born Montrealer educated in the U.S. and in England, is launching a \$450,000 research project into Canada's ethnic groups.

He has hired a U.S. firm to do a three-month survey of seven ethnic groups in Canada which will ask 3,200 Canadians, including 500 Montrealers, 80 ques-



MICHAEL ROW THE BOAT ASHORE, ALLELUIA. Kindergarten class in Richmond Christian School sing along with teacher Lainie Bomhof, Principal Ian Codling and two grade six students playing their ukulele (for story see page 9).

In this issue:

A tale of two classes: p.6
Confessions of an immigrant kid:
p.10
Two seafarers' chaplains report:
p.12

Whole-person care focus of Winnipeg gathering

WINNIPEG, Man. - Hope Centre Clinic initiated a three-day "Symposium of Whole-person Health Care" on February 24 to 26, co-sponsored by the Christian Medical & Dental Society of Manitoba and the University of Winnipeg.

Whole-person health care, in contrast to traditional health care, utilizes an inter-disciplinary team of health care professionals in the treatment of patients, such as a physician, a pastoral counsellor, and a nurse or "patient advocate." Patients are seen by this team, in an initial "health planning conference" of which the patient is a part, and individually in further treatment. This approach facilitates treatment not only of the physical symptoms, but also of the underlying causes and stress factors.

Currently, Hope Centre may well be the only medical clinic in Canada using the concept of the oneness of soul and body. The symposium was organized in order to do some reflection on the theology and methodology of this health care model.

The Rev. Bill Peterson of Chicago, a pioneer in the movement of whole-person health care in the United States, had been invited to provide leadership and stimulate our thinking. His days in Winnipeg were filled with interviews with medical people and clergy, as well as a number of community leaders.

Rev. Peterson also assisted in the development of the Clinic at Hope Centre through an indepth assessment which led to a formulation of goals and objectives.

Highlight of the symposium was the public meeting on Saturday morning at a downtown hotel. While fifty people were expected to attend this meeting, eighty people came out, representing twelve Christian denominations and a wide range of health care professions. All of these people agreed that whole-person health care is indeed a most exciting approach to human disease.

Dutch military justice "deregulated"

THE HAGUE, The Netherlands - While some countries are replacing civilian justice with military justice, The Netherlands has moved in the opposite direction. From now on military trials will be held in civilian courts.

Civilian courts will have a military chamber, consisting of three judges, one of whom is from the army, the navy or the airforce.

It's all part of the deregulation process, or simplification of the justice system. The elaborate military criminal code has been dropped and new paragraphs relevant to the military have been added to the public criminal code.

This change comes after ten years of preparation and discussion.

A military commander may still levy fines or confine a military person to the barracks as part of a disciplinary action. However, he may no longer imprison such a person.

In the event that a military person who has been disciplined disagrees with the punishment he receives, he can now appeal to a civilian court rather than a higher military command.



John Crothers Pollock, Ph.D., President of Research & Forecasts Inc., New York, and Don Miller, (right), President of Multifax Corp. discussing nationwide ethno-cultural study.

tions on their customs and buying habits.

The information will be used to set up the data bank, which will be available to businesses interested in the ethnic market.

Miller who also edits the monthly *Ethnic Clout*, said Canadian businessmen will have to include "ethnic objectives" in their marketing strategy. (Reprinted from *The Gazette*, January 18, 1983).

Viewpoint

Human "missiles" not as accurate as the cruise

Good news from Washington?

To hear the President of the United States talk about developing a futuristic defence system which could destroy Soviet missiles in flight and "leave these nuclear weapons impotent and obsolete," is a welcome sound indeed. Far too long has Western military thinking lingered in the groove of massive retaliation in the event of a nuclear strike.

But there are a number of disturbing sides to the President's proposal. Will the laser weapon, or whatever weapon it is scientists are to look for, be the weapon to end the threat of nuclear weapons? Or will it be an even more terrible and effective means of destruction? History tells us to expect no improvement.

Then there is the conviction of many that all this talk about futuristic defence is but a ploy to help President Reagan achieve his short-term goal of passing a defence budget that calls for a hefty increase.

A few days before the decision by Congress to slash that increase and before the President's televised speech on March 23, UPI reported that a secret Pentagon blueprint urges spending of nearly \$2 trillion in the next five years, "the equivalent of about \$8,000 for each man, woman and child."



Bert Witvoet
Editorial

The amounts are so staggering that one does not know how to respond anymore. The threshold of reasonable spending cannot be defined, of course. But somehow it seems that it has been passed a trillion and a half dollars ago.

One thing is certain. President Reagan has not changed his main focus for security. He still relies on technology to get us out of the real danger of being taken over by communism.

But, as Professor VanRiessen pointed out years ago in his book *The Society of the Future*, the spiritual battle between communism and the West was lost many years ago.

No military technological research is going to alter the course of that battle.

Easter vigil at the wrong place

Representatives from mainline churches have held a vigil at the Litton Industries plant in Rexdale, Ontario.

Litton is the company that has developed the sensitive guidance system for the cruise missile.

It is the intention of the organizers to pray, read and light candles not so much to protest as to demonstrate spiritual concern for the peace of the world.

It does not seem proper for Christians to do this on Good Friday. Good Friday is the day we remember the sacrifice of Christ on the cross. This was an act of redemption, not a political statement on the part of Christ.

As one person said in reference to this vigil, "Easter has been ripped off."

No human convictions should be so closely identified with the absolute work of Christ.

It would have been better if the organizers of the vigil would have prayed simply for the unilateral repentance of all people, pro-nuclear and anti-nuclear. A better site might have been a street complete with houses, schools and churches, where the sensitive guidance systems for human lives are being developed.

PM playing "red light, green light."

Gradually the Canadian public is finding out what the Canadian government is going to do with respect to the

testing of the cruise missile. At first we were told that an agreement in principle had been signed - an umbrella testing agreement. No testing of any specific missile had been agreed upon.

Enter U.S. Vice-President George Bush in Ottawa on March 23, and we hear that, although a specific approval by Cabinet is required to approve the testing of the cruise missile, it can be expected that such approval will be given. "Otherwise," said Mr. Trudeau, "we might as well get out of NATO." Mr. Bush too felt that Canada will not renege on its "agreement" to test the cruise missile.

The writing is on the wall, it seems, and always was, except the wall was not visible to the electorate.

Whether one agrees or does not agree with the testing of the cruise is not the point of this editorial. What we object to is the lack of candor on the part of the government. We get the uncomfortable feeling that Ottawa is manipulating the public.

The final step, a specific agreement now seems but a small step to take. After all, the agreement in principle was made and the feeling that we are obligated expressed, even though that does not mean that we are committed. Oh no.

Did you ever play "red light, green light" in the schoolyard? Seems that you and I are being sneaked up on every time our face is turned to the wall.

Rebellion of a different sort

I don't smoke. Those four thousand men and women around me did. Despite the smokey fog, I was enjoying myself. I had "crashed" a regional conference which was taking place in the hotel where I was staying.

Earlier that evening, after watching the conferees mill around the lobby, I asked a few people what it was all about. "Regional conference of what?" I had asked. Most of them continued to sip on their coffee, puff on their cigarettes, and effectively skirted the issue.

One young man finally confessed. "AA", he said. Alcoholics Anonymous. "And we prefer to keep it that way; anonymous, I mean." That explained the long line-ups at the coffee pot. That explained the mushroom clouds of smoke. Everybody needs a crutch.

He invited me to sit in on a "talk-down". Whatever that was, I was game. We opened the large oak doors to the conference room and it seemed as though I was walking through the English moors: smoke so thick we had to chisel our way to a pair of seats.

In a distance, through the fog, I heard The Voice. It was the moderator's (the



Keith Knight
Off the cuff

chap next to me recognized it right away). We were to start our talk-down. Men and women from the audience could come up to the microphone to speak for 15 minutes about their life of alcoholism and rehabilitation.

Statistically, one third of the audience were women and fully one-half of all those who were there were under 40. My notion of an alcoholic was a 60-year-old man in a ragged winter coat, huddled near the back door of an IGA store. That picture has changed for me now.

A young girl, elegantly dressed in pink chiffon, walked up to the microphone.

"Hi, I'm Chris M. I'm an alcoholic."

"Hi, Chris," the audience chorused.

Subsequent speakers followed the same format. No last names (anonymous, remember?).

Her introductory declaration "I am an alcoholic" floored me. She was 20 years old, a college graduate. She began drinking when she was 16. This was her first AA regional conference. Before she found AA she had contemplated suicide. Every alcoholic, she said, ruins the lives of 20 people around her. Her guilt drove her to think about suicide: she wanted to die quickly and brutally, smashing her little sports car into a concrete wall.

"But the Lord found me before I could damage my life any further," she said. Chris M. professed Christ as her saviour. She also expressed thanks to her "sponsor" (the person who introduced her to AA) and to the Alcoholics Anonymous organization.

Every speaker would in turn express his or her thanks to God - or a god or a supreme being or the "man upstairs" - and also to AA.

Each profession of faith recognized a dependence upon someone almighty. There were those professions, like that of Chris M., which resulted from a Christian commitment and a sincere love for the Lord. There was the motorcyclist from New York who thanked the Supreme Power.

That talk-down carried on for hours. I snuck out shortly after midnight when there was no obvious end in sight. I was further convinced to leave when the young man next to me said that these talk-downs often last until 5 a.m. I knew that I wouldn't. I sliced my way to the oak doors and slithered from fog into (relatively) fresh air.

Back in my hotel room a few floors up, I pulled out my file folder in preparation for a meeting the next day. The Gereformeerde Kerk and the Reformed Ecumenical Synod loom large on the agenda.

Which "reality" is more relevant, I wondered? The lives of those who rebelled against alcohol, or the ecclesiastical issues which divide denominations?

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Letters

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Does God play chess with us?

According to Lord's Day 10 and the beliefs held in the Reformed Churches about the providence of God, mankind and for that matter the whole world, are mere puppets in a game that only God knows why it is played.

The answer to question 27

"What do you mean by the providence of God?" states clearly that nothing happens by chance, but that good and bad things both originate at the same source, i.e. God's fatherly hand.

It does by no means say that God merely allows some events (like the concentration camps in WW II)

to happen.

Quite the contrary, it assures us, that it is God who is responsible for all the horrible things that have happened, and are still happening. The statement "Herbs and grass, rain and drought, fruitful and barren years, health and sickness, riches and poverty," cannot be

interpreted any other way than, whatever happens it is God's doing.

Therefore, God deserves the credit for what is good and beautiful, but also, God deserves the blame for what is bad and horrible.

To give some examples: It is God who is responsible for six million Jews in W.W. II. The death of thousands of victims of drought in the sahel.

The Argentinians or the British were not responsible for the Falklands crisis but again God.

This train of thought is continued in Question 28, and the answer to that question. "What does it profit us to know, that God has created and by his providence still upholds all things?"

A part of this answer tells us, that all creatures are so much in His hand that without his will they cannot so much as move.

It is obvious that this reduces everybody to mere puppets on a string. It is God who controls us, it is God who controlled (pulled the strings) a man like Hitler. It is God

who controls me right now, so I can write this.

The answers to 27 and 28 fit together. In 28 everybody is stripped from all responsibility, and in 27 all responsibility is placed upon God's shoulder.

Lord's Day 10 gives me the feeling of God being a Jeckyl and Hyde, playing chess with himself, We are only the pawns on the board.

It is obvious that the God I pictured here does not at all deserve praise and glory.

It is obvious that such a Deity should be avoided at all cost. Unfortunately, this is not possible as it is He who pulls the strings. Lord's Day 10 shows us a cruel and whimsical God, who does not fit the description the Bible gives us, i.e. a God of Love and Grace.

Either our Lord is the God of the Bible, or the cruel and whimsical Deity the Lord's Day shows us. The two types cannot coexist in the same God.

Johan Janson, Smithers, B.C.

Is Calvinist Contact going pacifist?

On Feb. 9, 1933 a prestigious debating society at Oxford, England passed a resolution which declared: "This house would not fight for King and country." Hitler listened and believed that the Western powers, especially the English, were weak. Throughout the 1930s such English pacifism, unilateral disarmament, and the consequent policy of appeasement by English and other Western governments gave every evidence of weakness.

The anti-Christian, immoral Nazi leaders were unimpressed by the Western powers' unilateral peace policies. In fact, these policies played into the Nazis' hands. The tremendous evil of Nazism could only be dealt with by force; it was the only language that Hitler and his cohorts understood.

In article after article in recent

issues of the *Calvinist Contact*, we read the proposals of present day pacifists and those who advocate unilateral nuclear freezes and oppose valid attempts by NATO nations to update and modernize our armed forces. I do not believe that such articles accurately reflect the opinions of our Reformed community or the doctrines of the Reformed Churches.

Communist leaders in Moscow, who have no fear of God, who persecute the Church, harass the Jews and other minority groups, and invade their neighbours, are not the kind of men who are impressed by sweet reason or by unilateral actions. They are self-professed godless men who openly hold to the communist doctrines of dictatorship and world domination. The tremendous evil that they represent, their threat to

our freedoms and way of life, can only be restrained by sufficient force—force of arms and of will.

The editorial stance of the *Calvinist Contact* appears to me to be saying: "This house would not fight for King and country." Six years after making such a declaration, many of those Oxford debaters were at war, as England, unready and poorly equipped, stood nearly alone against Hitler's power. In their declarations for pacifism, unilateral disarmament, and freezes, writers in the *Calvinist Contact* in recent weeks display appalling ignorance of the lessons of recent history.

I, for one, am heartily in favour of testing the cruise missile and all other reasonable efforts NATO makes to increase our security.

Rev. Gregg V. Martin, Charlottetown, P.E.I.

Our age is like the times of Joel

I have been concerned for some time now that a number of Christian writers have been using Micah 4:3,4 as an argument in favour of disarmament. What is seldom mentioned is that there are some conditions that have to be met before we can start melting swords into plowshares and beat spears into pruning hooks.

The prophet Micah as well as the prophet Isaiah tells us that first of all, every nation must recognize God as Lord of all, and secondly that there shall be peace among every nation and that there will be nothing to fear.

When we look around us in the world today it becomes obvious that we live at a time when conditions are far from what the pro-

phets speak of. As a matter of fact, world conditions seem more like the time when the prophet Joel speaks to the nations as follows: "Prepare for war, conscript your best soldiers, collect all your armies, melt your plowshares into swords and beat your pruning hooks into spears" (Joel 3:9 and 10).

It is my opinion that before we start melting our swords into plowshares and beat our spears into pruning hooks, all nations must recognize God as the sovereign Lord of all and that there be no longer any fear among the people of this earth.

God has instituted governments, to protect us and to defend us against evil and we must be prepared to provide the government

with the means to do that adequately. I don't think that we should expect our government to protect us with inferior equipment.

I am concerned that the so-called peace movement is becoming increasingly based on the fear of annihilation but that fear is not always a good motive to pursue a just goal. We should not forget that God will always be with us and that He will fight for us and that we are allowed to be His helpers in the fight against the evil forces.

Let us go forth and proclaim to all nations that they must submit to our Lord and live by His good news.

William Luinstra, Kincardine, Ont.

What form does the sword take?

Thank you for your article in the February *Calvinist Contact* about the Cruise missile. It is the latest issue I have, but there may be two in the mail today. I do not mind the irregularity, I am just thankful for your paper with all the informative articles. Our Bellevue, Alberta, congregation is small, and without a leader; so there is little exchange of ideas.

About Mr. Vanderkloet's article: Can we trust foreign rulers who are unreliable on account of their principles?

As a World War II journalist reported a high communist official having said: "To lie is permitted if it is in the interest of the state."

Those of us who experienced the occupation surely are aware of the need for governments to use the sword to protect freedom. What form the sword has to take in our time? The explanation of the cruise missile in the article, armed with conventional warheads seems to be acceptable.

Another question is our use of

freedom. We may have to learn this lesson the hard way again. The last war, however terrible, taught us a simpler way of life and a deeper

dependence on the Ruler of the Universe.

Gerda Van Donk, Bellevue, Alta.

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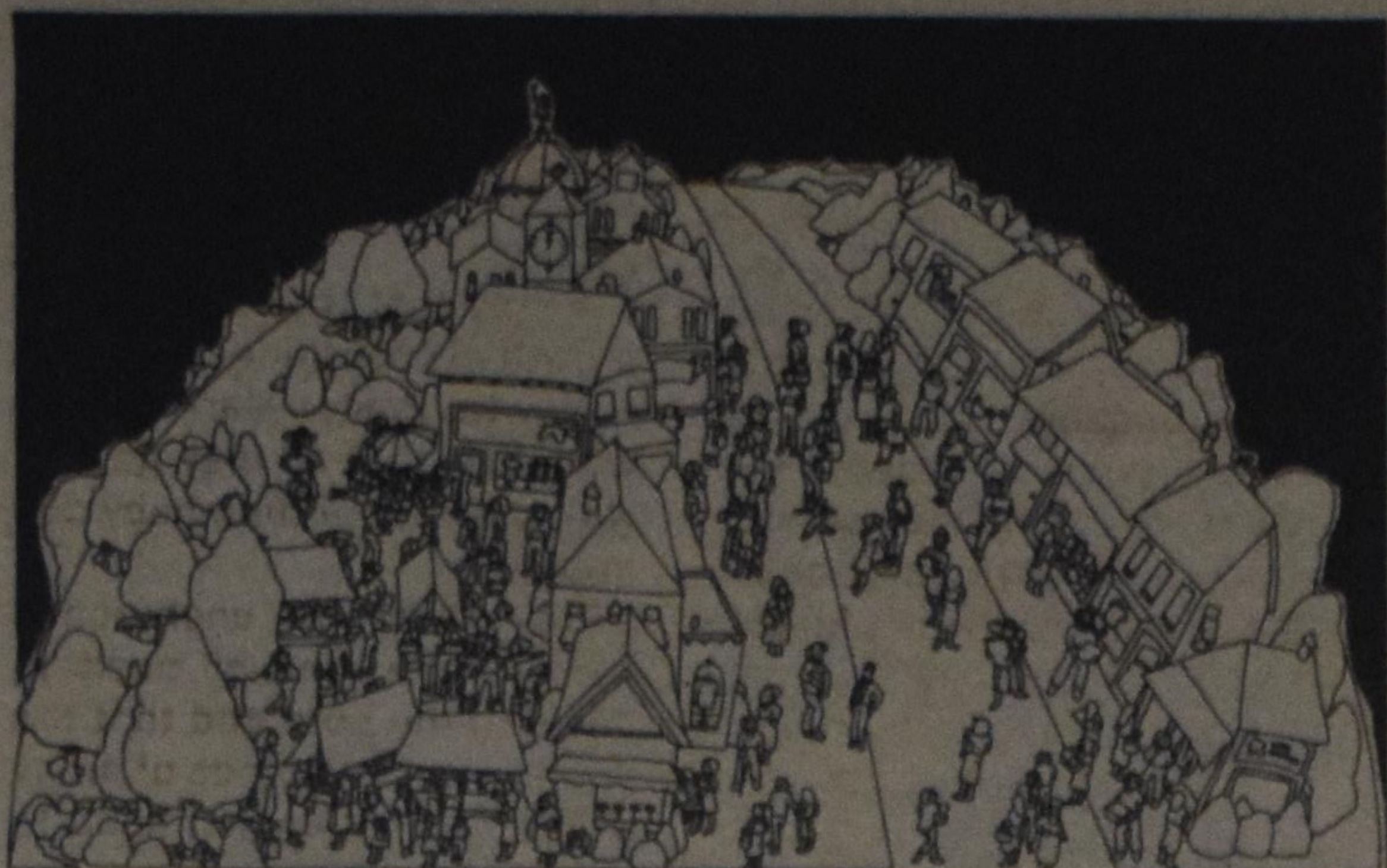


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Letters



Lifestyle

Wilma Binnema-Vander Schaaf

Housing Cooperatives

It was not long ago that the wary consumer was advised to invest in property. Purchasing a home - that is a house - was a sure way of buying security.

One of Joe Clark's election promises a few years back was based on the assumption that eventual home ownership was a right for all Canadians. The foundations of that theory have been sadly shaken. It is a long haul before we can rightfully and securely call a place our own.

It appears that the mode by which we can best profit from our institutionalized, capital-based society is by individually pursuing our own (economic) interests. That idea is at least generally accepted. That idea is also challenged by cooperatives, community-based enterprises and other forms of communal living. The particular group that best offers alternatives to the housing situation is the housing cooperative.

Housing cooperatives, in fact, have a lot of the advantages of home ownership: tenure - security of long term residency, and resident control and management.

Monthly payments by residents are likely to be comparatively low, especially if the Canada Mortgage and Housing Corporation is able to help with mortgage funding. Nevertheless, monthly payments are not as likely to go up with inflation as rental payments do - and can remain fairly stable. As with any cooperative, the units are purchased by the housing cooperative and, therefore, remain the property of the coop. The members are shareholders, participate in decision making, and manage, control and maintain the property. Individuals may do minor renovations and even major ones with the approval of the coop.

Anyone with money to invest can provide a membership loan to the coop, or invest his/her money elsewhere. Individual members do not own their residences as such. The speculative nature of individual home ownership is not present in a coop. Coops do not contribute to inflationary house prices but could contribute to a sense of stability in a neighbourhood.

Housing cooperatives tend by their very structure to facilitate communal participation, and thereby undercut competitive and individualistic drives.

Wilma Binnema-VanderSchaaf

Do we let ourselves be taught by history?

In the Editorial by Bert Witvoet in the February 18 issue, under the heading "Is history repeating itself?", a comparison is made between the Roman Catholic bishops who declared themselves against certain points of Hitler's program, and the Roman Catholic bishops who today are pointing out the flaws of the idolatrous capitalistic system (as it is called in this Editorial).

Did Bert Witvoet reckon with the possibility that the Roman Catholic bishops in Germany in the thirties were acting in the tradition of centuries of confrontation between church and state, and, therefore, watched with open eyes what Hitler was contemplating and doing? They had gone through a church-state struggle from the early Middle Ages up to the "Kultur-Kampf" in the days of Bismarck, and had not forgotten this.

On the other hand, has Bert Witvoet reckoned with the possibility that the Roman Catholic bishops who in our days are pointing out the flaws of capitalism could have lost their historical moorings because of the influence of Marxism on their thinking?

Another comparison is made between the evangelicals in Germany who made out the greater part of Hitler's adherents and looked upon Hitler as a saviour, and many evangelical Christians today who support the capitalistic system and look upon President Reagan as a saviour.

Has Bert Witvoet reckoned with the historical situation in Germany, where the evangelicals were very much influenced throughout the ages by the Lutheran idea of

the two kingdoms, which idea blinded the eyes of many of them for what really was going on in the political sphere of the state? On the other hand, does Bert Witvoet realize himself that evangelicals of Reformed background and persuasion not only saw the dangers of Nazism, but at the same time those of Marxism and capitalism as well? They also know that Nazism and Marxism are godless philosophies in themselves, while "capitalism" (in spite of philosophies at work within that system) as an economic phenomenon is of a different nature. In 'capitalism' one can discern Calvinistic philosophical influences, or evolution-philosophical influences, the latter of the colour of Adam Smith, or of Darwin, or of Karl Marx. In other words, comparing Marxist com-

munist and 'capitalism' is like comparing wooden boxes and oranges, or wooden boxes and poisoned apples.

Indeed, let no one think that we can drive out communism with capitalism. Russia, on its way to communism via the road of state-capitalism, is there to bear this out. Over against the revolution the Gospel, of whatever colour the revolution may be. The Gospel, not of Marxist influenced bishops, but of the Bible. That's Calvinistic, and with such a Calvinistic message you might be able to keep and to get contact with those who like "De Standaard" in 1933 want to test the spirits of the time by the Scriptures.

Dick DeJong,
Pastor of the
Canadian Reformed Church,
Calgary, Alta.

Roots go back to Covenanters of Scotland

I want to thank you for your article in *Calvinist Contact* (February 11) on the work of the Ottawa Theological Hall. It accurately sums up our ministry. At the same time there are two errors about the Reformed Presbyterian Church. A slight clarification might be helpful.

The Reformed Presbyterian Church does not go back 250 years to the "formation of the Associated Presbyterian Church," but rather to the Covenanters of Scotland in the seventeenth century.

You also stated "she has a history of name changes." Actually she has always been known as the Reformed Pres-

byterian Church (Covenanters).

Rich Ganz,
Ottawa, Ont.

"Got to have my my own C.C."

Allow me to commend you on your paper! I've read it for many years at my parents' home and looked forward to its arrival. Now here on my own I find that I really miss it a lot! When I visit my friends who subscribe, I beg to read theirs! So, here is my cheque for the first year.

Bonita Schalk,
Edmonton, Alta.

A respectable name (A children's story)

— conclusion —

"Honey, he didn't make it. He was very badly hurt. We carried him home but he died a few minutes later."

"I don't believe it. It's just a story you made up. You had Dr. Fraser in to put him to sleep."

Mother looked hurt. "It's the truth, Wilhelmina," she said softly. "I'm so sorry but it's true."

The kitchen door opened and Dad walked in. He put his arm around Wilhelmina's shoulder. "I'm sorry girl. That this had to happen. Your mother and I had just been talking about giving Sandy another chance - maybe try to teach him a little - and then Bruce called us out to the accident."

"Where is he now, Dad?" Wilhelmina said tearfully.

"Out in the backyard. Do you want to see him?"

Wilhelmina nodded.

Bruce was out in the very back corner of the yard. He held an empty potato sack. Gently he and Dad wrapped Sandy in it and laid him in the deep hole Bruce had dug. When they had finished, they all stood quietly for a minute. Then Bruce said "Coulda bin' a fine dog with some trainin'."

Wilhelmina swallowed hard. She turned and walked slowly back to the house. Upstairs in her room she flopped down on her bed. She cried herself to sleep.

It was about a week later. Wilhelmina was sitting on the front stoop shelling peas. The last time she had done that Sandy had been lying at her feet looking lazily up at her. He certainly hadn't been a frisky dog except when it came to chasing traffic. She looked up to see Violetta coming down the lane with something under

her arm. Wilhelmina got up to meet her.

"Here," Violetta held both arms out to her. Wilhelmina looked wonderingly at the bundle thrust into her arms. It was something wrapped in a potato sack. It squirmed and out popped a little head.

"A puppy! Oh, he's cute and black as coal."

"Couldn't stand to see you moping about any longer. I would have brought him to you sooner but he was too young to leave his mother."

"Oh, but I don't know if Dad will let me keep him after what happened with Sandy."

"I asked your folks first and my Dad said he would help you train him. He's really good with dogs. There is one condition though."

"What's that?" Wilhelmina asked.

"Well, I think he'll grow up to be a pretty big dog since he is part Labrador. Therefore, he must have a respectable name."

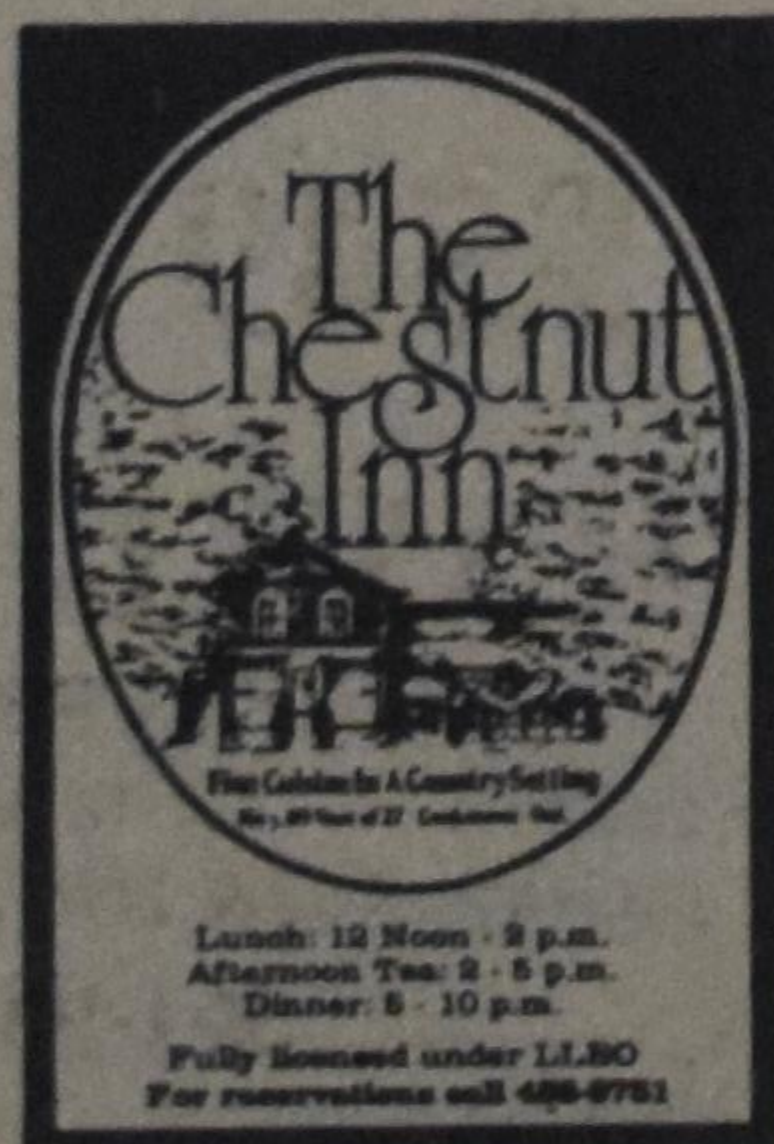
Wilhelmina thought for a moment "How about 'Maximilian'?" she said.

"I think that's just splendid," said Violetta.

The end.

Emmie Dykstra-Van Belle is a housewife, mother of two, and part-time librarian in the public library of Bowmanville, Ontario.

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Church

Pastoral Pondering

Reflections on a congregational meeting

† Last week Monday evening we met as a congregation to discuss together the affairs of the church of Jesus Christ, of which our local church may be a part by God's grace.

The turn-out was good and the discussions lively at times. Nevertheless, we were together in a spirit of understanding and Christian love even though we did not see eye to eye on some issues. But we are united in him, our Lord Jesus, who continues to uphold and build his church.

That being so, we ought not to lose sight of the fact, that a tremendous mandate has been entrusted to us. No church may ever major in minors, but must keep before it the demand that it must be a shining light in the dark world. We too must shed abroad the light of salvation.

Pray that the Lord of the church may continue to bless and use us as we set out upon another season of work in his vineyard. Thank the Lord for the many willing workers found also among us. May he bless us all, and through us the world in which he has placed us.

Pastor Wm. Suk,
Hebron Chr. Ref. Church,
Renfrew, ON

Support for Christian education

† At the last membership meeting of Trinity Christian School the membership committee had a report on their efforts to increase the membership of the school. We are grateful that as church we wholeheartedly support the cause of Christian education. Most of our children attend Trinity. What is a matter of concern, however, is that many people who no longer have children in school, no longer support the school. Christian education is not just a choice for parents with school aged children, but it is a concern of the entire Christian community. The covenantal obligation to bring up our children in the fear of the Lord is the concern of every member of the body of Christ, the young and the old. God does not only ask the parents "What have you done with my children?" he holds the entire Christian community responsible for that. That's what we mean by living in covenant fellowship and as a covenant community.

It's a duty and a privilege to help God's covenant children receive a Christian Education. The membership is \$150 per year. Surely a small sum compared to the cost of over \$2,000.00 for families with school-aged children. Let us in this also "Bear one another's burdens and so fulfill the law of Christ" (Gal. 6:2).

Rev. J.J. Hoytema,
First Chr. Ref. Church,
Burlington, ON

Something about giving

† Praise God for many who give freely for the work of the Lord. Their lives are enriched by their giving. Praise God also for those who found it difficult to show their love for God in their giving in previous years, but who are showing real growth in this part of Christian living now. Praise God for young people who already show a good understanding of their responsibilities in this respect.

But a study of congregational giving also reveals some unsettling things. For one, the size of our budget shortage is not due to the economic conditions. It is due to a number of members who are not miserly when spending money on themselves, but who see no great obligation to pay towards the budget (out of which all running expenses of the church are paid). They have to ask themselves how they can face God on that issue.

Strangely enough, many out of their relative poverty give far more generously than others out of their relative riches. We may also look to our working single members. An average contribution of \$10.00 a week should not be too much to expect from those who have no family obligations. If they would, the shortage would be greatly reduced indeed. But presently, the average is very far below that.

Giving is a matter of love, of faith and of responsibility. Membership in the church of Jesus Christ should mark us with all three of these. The hardships of some certainly do not explain why so many others have not done more nobly. For young and old, the Lord should be our first love, and we must demonstrate that in our giving.

Rev. J.J. VanGeest,
Ebenezer Chr. Ref. Church,
Trenton, ON

Press Parade

Witness as you have opportunity

† One of the 73 ships which received Christmas parcels was the Indian vessel "Jalamorari". This was not the first time she got presents. Ever since her maiden voyage in 1972 she had been a rather regular visitor to various ports along our coast in B.C. and Washington, USA. Many times I had boarded this ship. Unknown to us at that time, Wednesday, December 1st, 1982 would be the last time ... Accompanied by former seamen-turned ardent missionary Dennis Bullett (on furlough from "New Tribes Mission" work in Irian Jaya), I paid a visit. Numerous items of Christian literature, calendars, cassettes, Christmas cards and tracts were given for the 61 persons on board: 58 men, 2 women and one boy by the name of Babloo Rampal.

Later on a few seamen came to the car to pick up 61 parcels for their celebration of Christmas at sea. The chief-steward and the radio-officer, both Christians, solemnly promised to do everything possible to give the Christmas day at sea a Christian touch. And yes, all 61 presents would be given out too.

They never kept their promise, they couldn't. On Tuesday, December 14 at night, the ship started to take on water till she was badly listing and in danger of sinking in very rough seas. All people were ordered to abandon ship and get into the two life-boats.

In the daily papers you'll have been able to follow the rescue story by the Singaporean refrigerated ship "Timur Girl." We are thankful that all lives were spared. Sadly to say that the chief engineer shortly after the rescue suffered a heart attack and passed away.

And so a 10-year ministry to the men on this ship came to an abrupt end. And with everything else, also the 61 Christmas presents went to the bottom of the sea, 1125 kilometers west of Coos Bay, Oregon.

Once again we were reminded how very often we only have one chance to be a witness for Christ to a particular individual!

"Ministry to Seamen"
Item in the Classis B.C. Chr. Ref.
Church bulletins.

A university chaplain on his students

† This fall I met with more than fifty students of Chr. Ref. background on a pastoral level and with an equal number of students from other Christian backgrounds. On the whole, Chr. Ref. student visits were positive. We talked with one another about their studies, their hopes, their relationship to Jesus Christ and their church. The first

students were in the midst of the struggle of getting good marks and staying on top of the work. The questions concerning their relationship to the Lord and the church remained more or less in the background. Understandably so from a pastor's point of view. They were honest about themselves. They did not want to disappoint themselves or their parents with poor marks. They had not yet sorted out where they were. The pressures in the life of a university student are real.

The more mature students (seniors) were more confident of the future, because they had, in a sense, rediscovered the comfort of the Christian faith and had come to a deeper understanding of life and a fuller appreciation for their Reformed heritage. Most of them looked forward to finding a place in society, getting married and having a family of their own. There was a living relationship (through faith) with Jesus Christ, their Lord. However, on their part there was a lack of a biblical perspective on life, a fact which they expressed this honestly.

It is always a heartwarming experience for me to hear this grasp of faith that is alive among our students; to hear them confess that the Lord holds their future in his hand. He will provide, even in times of economic recession as we experience it today. I praise God for these young men and women who are being prepared for the leadership of tomorrow. Of course, there is a need to improve on their preparation for life and we are responsible for it.

Chaplain A. Geisterfer
of McMaster University,
to Classis Hamilton,
Mountainview Chr. Ref. Church,
Grimsby, ON

Congregational prayer

† On your prayer calendar this week note the New Life Community Church, in Kitchener.
Rev. Mark and Mrs. Eva

Bonnema started this Church Growth Ministry at the beginning of 1981. They now have an average attendance of 35-45 people.

• Pray that the membership growth will continue.

• Pray for Pastor Mark and his wife, Eva, that all may go well with the birth of their baby due in June.

• Pray that the unchurched people in Kitchener need to come to the Lord and that the unbelieving husbands of many of the church women need to become Christians.

May the Holy Spirit continue to work mightily in their lives. Although they come from diverse backgrounds and beliefs, may they live in Christian unity.

Chatham Reformed Church

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Sy Nodd

Church News

Canadian Reformed Churches

Accepted

— to Stratford, Ont., Rev. James R. Payton, Jr., of a non-CRC denomination in the US

Declined

— to Brampton, Ont., Rev. W. Pouwelse of Burlington, Ont.
— to Smithers, B.C., Rev. W. Huizinga of Hamilton, Ont.
— to Blyth, Ont., Rev. Calvin Tuininga of Burdett, Alta.

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Community Report

A tale of two classical sisters

Classis British Columbia



Rev. Beukema (left), Rev. Evert Busink, pastor of the host church, recording secretary Rev. Bas Nederlof. Absent in the picture: Vice-president Rev. Aubrey Van Hoff.



Delegates give praise to the Lord of Classis.



Rev. David Tighelaar of Kamloops finds Calvinist Contact more interesting than the procedure at classis.

Bert Witvoet

The beautiful and modern Coquitlam Christian Reformed Church building was the setting for the fifty-third session of Classis British Columbia. Some sixty delegates were in attendance, representing 28 churches.

It was noted with gratitude by Chairman Rev. Alvin Beukema that since the installation of Rev. James Mantel in Kelowna and the acceptance of the call to Smithers by Rev. H. Bierman, only one congregation will be vacant - Telkwa.

According to Rev. B. Nederlof, nothing in particular stood out at this session of Classis. It was a housekeeping classis with such matters as elections to boards, committees and Synod being dealt

with. Some appeals of persons against churches took a lot of time.

All the overtures carried with some revision. All four overtures by Trinity of Abbotsford regarding the Council of Christian Reformed Churches in

Canada were accepted by a large majority. The overtures requested that CCRCC disengage itself from several taskforces, that it be recommended to churches that financial support be given to CPJ and CLAC, that CCRCC be

asked to amend a bylaw, and that CCRCC be asked to apply the rules of order of synod to its meetings.

Rev. Peter Jonker presented the report on the Termination of Membership for guidance to the churches. This was accept-

ed with some discussion about the use of the term "lapsed membership."

There were no real controversies at the session. The rules of order prevailed mightily under the chairmanship of Alvin Beukema.

Alberta North Classis

Wally van de Kleut

The 83rd meeting of Classis Alberta North comprised of delegates from 23 member churches, assembled during March at Ottewell CRC in Edmonton. Amidst the many reports and other house-keeping matters, Classis dealt with a



Rev. Nicholas Knoppers (left) holds forth over against Rev. Evert Gritter of Lacombe and Rev. Mel Pool of Edmonton.

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number of interesting challenges this year.

An overture from West End CRC requesting the advice of Classis concerning the advisability of youth pastors participating in the 'official acts of the ministry' was handled gingerly by Classis.

Taking the advice of a Classical Committee, Classis affirmed on the basis of Articles 43 and 53 of the Church Order that local consistories may appoint anyone to read a sermon, but not to exhort, and that only Classis has the authority to grant someone licensure to exhort.

Hence, youth pastors (usually people with a Masters in Church Education), despite the encouragement and training they receive at Calvin Seminary, remain in the same position relative to ecclesiastical office as any other member of a local church.

Further action taken by Classis included the granting of a temporary leave of absence to Rev. Dennis van der Wekken from Barrhead CRC. The relationship between Westlock CRC and Rev. van der



The uncomfortable pew keeps Alberta North delegates alert during the day-long procedure of listening, reading, speaking and voting.

Wekken was also officially terminated.

Undoubtedly the highlight of Classis was the approval given to Clareview Fellowship to officially become an organized CRC church in Edmonton.

A daughter worshipping community of Trinity CRC in Edmonton since 1979, Clareview has sought throughout its short history to emphasize the active participation of its members in worship and other

aspects of church life. The retired Rev. Knoppers has agreed to serve the 30 or so families of Clareview Fellowship on a consultative basis.

Speaking on behalf of Classis, Rev. Pool, pastor of Trinity CRC, called the decision on Clareview by Classis "a milestone in Church life," and expressed the hope that Clareview might receive the blessings of the Lord and continue to be a dynamic congregation.

News-Canada



What can Christian education in Ontario learn from B.C.?

An interview with Gerry Ensing, the Executive Director of the Federation of Independent Schools.

C.C.: *There is a growing demand in Ontario that the Government do something with respect to the alternative and independent schools in this province. I understand that in British Columbia your federation managed to gain government support for the schools. What led up to that basic decision?*

Ensing: In essence, it was a change in public perceptions of the independent schools and also a change in approach by those independent schools. In the earlier approaches, there had been individual groups such as Catholics, Anglicans and others that have made overtures to the government on an individual basis.

In the early 60s the independent schools formed an umbrella group called the Federation of Independent Schools Association. Then the movement really got off to a good start because we felt that we could together defend the interests of independent schools and also tell the story of independent schools.

When you tried to persuade the B.C. government that these schools were entitled to its recognition and financial support, what was the major argument that you put forward?

We based our argumentation on freedom of choice. We made it perfectly clear that from our view education is not neutral. I think most educators will recognize that now - that education isn't neutral - it projects a life style, it projects a view of life which the kids will take with them. Once that is recognized, you come to the conclusion that therefore the government should not insist on imposing one lifestyle (or one view of life) on its citizenry and should, therefore, make choices available.

Do you think that choice should be limited or restricted in any way?

Well, there are practical considerations as far as the size of schools and so on is concerned. Those are technical questions that can be worked out. I'm not saying that it should be such a wide diversity of schools that we have a one-to-one situation.

Who does the inspecting of the schools? The reason I ask is that many people in Ontario are concerned about the quality of education that would be given in alternative and independent schools once government support is granted.

The Act provides for an external evaluation committee of the schools. This external evaluation committee is appointed by an inspector of independent schools. This inspector is a bureaucrat and he's appointed by government. But he uses these external

evaluation teams which so far have always included both ex-public school people and active independent school people.

In that sense, we feel that we are more accountable even than the public system in that we use people from the public system on our external evaluation committees whereas the accreditation committees for public schools use strictly public school people.

How do you feel about this mix of public and alternative school teachers and professionals inspecting alternative and independent schools?

We have no difficulty with that so far, and I don't really anticipate that we will have any difficulty because the schools obviously each have their own philosophy. The external evaluation teams evaluate the schools in terms of or with reference to such a philosophy. The inspector insists that that be done.

In fact, what really happens is that the independent school shows itself to be a responsible educational institution based on its own philosophy of education. And the external evaluation committee evaluates whether, within the general scope of educational knowledge and expertise that really is responsible.

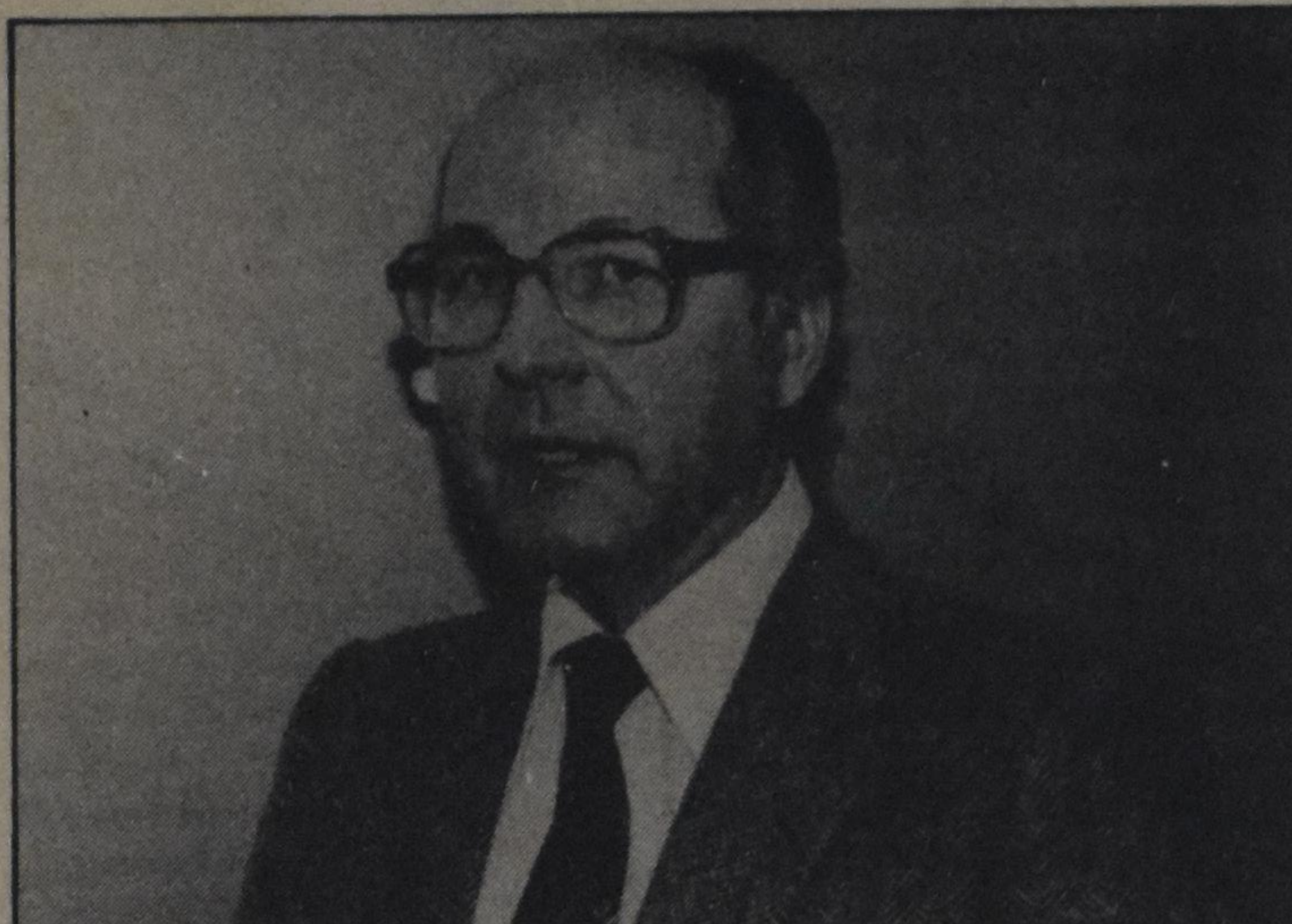
What about government control in Ontario

C.C.: *Some supporters in Ontario of alternative and independent schools are fearful that once the government formally recognizes and finances alternative education it may get its finger in the educational pie of that particular school and seek to control its direction and content of the curriculum. What has been your experience in B.C.?*

Ensing: Well, so far we haven't had any real difficulty. But there are always issues with respect to teacher certification and the need for special qualities in a teacher that perhaps we don't look on as being essential but they do. With respect to the program itself there are some issues coming up right now, like external examinations, which will be imposed by the government, and like restructuring of the secondary program in British Columbia with an emphasis on more compulsory subjects.

In that regard, on both issues, we are in agreement with the public school people, with the teachers in British Columbia as well as with the trustees, that that is an undue imposition.

That battle is far from over even if the public schools give in on that, I think we would probably go on to fight that kind of issue and some schools



would be prepared to do without the funding. But that, in a sense, would defeat the purpose of the legislation. We feel that the legislation provides sufficient independence that we should not have to take part in those exact provisions that are now being

scheduled for the public system.

Is there any real danger that the identity of the alternative schools, and particularly the identity of Catholic, Jewish and other protestant schools, would be minimized, that there would be an inclination to com-

promise and begin to look more like the existing public system in order to satisfy the demands coming from the ministry?

Well, there is definitely that temptation on the part of schools to look at the regulations and to meet them and to accommodate. I think it would be very sad if it would come to that because then the whole issue of funding for independent schools would defeat their purpose.

What in your view ultimately protects and safeguards the identity of an educational system?

Obviously the commitment of the people that use it. From my own point of view as a Christian, for instance, I've made that decision. I want to keep our identity because I want to bring up my child in the fear of the Lord. The Lord has always provided me personally with the funding that was needed. If government funding is part of that, so be it; if not, so be it.

Contact Committee sends letter to Prime Minister

Dear Mr. Trudeau:

Out of deep concern for the safety and well-being of our suffering neighbours in Central America, we view with grave concern the iniquitous developments in Guatemala and El Salvador. In this connection, we are especially troubled by President Ronald Reagan's recent request to the U.S. Congress to provide \$110 million in military aid for El Salvador, much of which is reportedly being used to oppress its own people. El Salvador does not need this kind of foreign assistance and intervention. Instead, it needs encouragement to act justly.

We urge you to take further diplomatic initiatives to persuade the governments in Central America in general and the President of Guatemala in particular, to do justice and show mercy to their citizens. Therefore, these governments should end forthwith the violation of human rights and the persecution of poor and powerless people who seek to exercise their God-given responsibility in freedom. These suffering neighbours are entitled to the protection of their own governments and to the ongoing concern of the international community.

It also greatly concerns us that the American and Russian governments' recent foreign policies and military strategies increasingly lead to worsening tensions. The build-up of these tensions may well cause regional military conflict and even an all-out world war.

In view of Canada's historic role as mediator and peacemaker, we plead with you to re-assume this unique responsibility and to exert your influence within NATO as well as with the superpowers to reach an early agreement to "suffocate" the arms race.

We also urge you to take specific steps toward establishing political relations and socio-economic conditions conducive to the coming of justice, peace, and freedom for all nations and peoples.

We look forward to receiving your early response, so that we can share it with our church members throughout Canada.

May the Lord richly bless you, strengthen you, and guide you in the exercise of your political responsibilities.

Rev. Arie G. Van Eek

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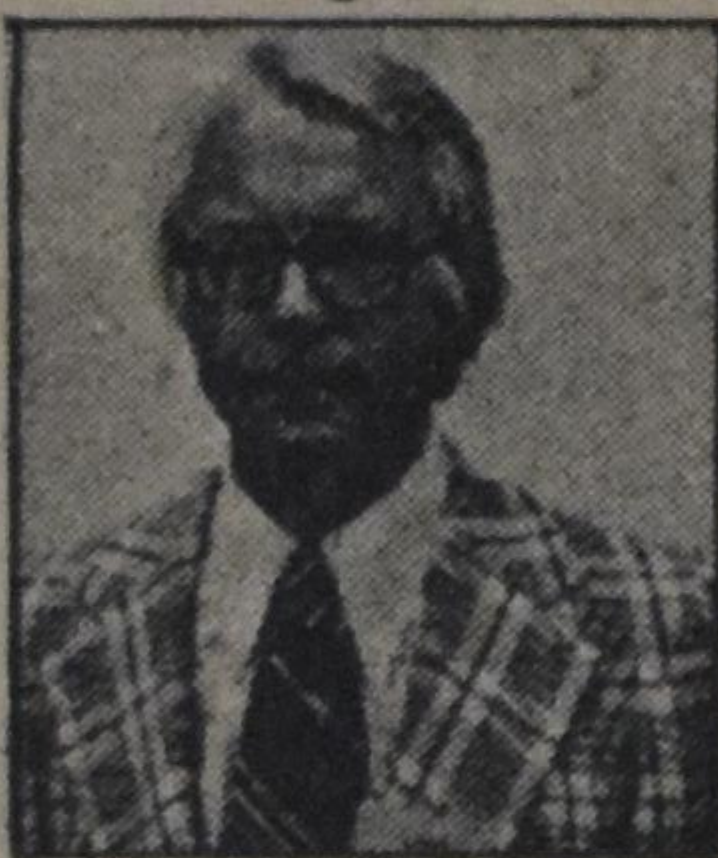
Quinte treks in the offing

It would almost seem that students and staff at Quinte Christian High are avid nature buffs. Students and staff have opted for outings that are a little different than the standard Ontario schools trips to Ottawa. June 13 to 17 at QCHS is "Trip Week" during which all grade nine and ten students will be off on one of three outings. One is the canoe trip in the Mazinaw led by Mr. Leo van Arragon. Another is a back-packing trip near Westport and the Rideau Canal area, led by Mr. Johan Cooke. And the third is a cycling trip around Prince Edward County led by Mr. Peter van Huizen.

It so happens that Quinte's student council has organized a nutrition menu for this month. What's the fare? Mon., Apr. 11: for lunch: milk and soup day; Tues., April 12, breakfast from 8:30 to 9:30; Wed., Apr. 13 for lunch: salad bar; Thurs., Apr. 14 for lunch: apple day; Fri., Apr. 15 also for lunch: orange day. Then there is a day on which students are to tackle cheese and crackers and yet another on which they are to make their own subs. A quote by a Dr. Lenten Smith, the author of *Feed Your Kids Right*, follows: "If school authorities want to stop discipline problems and vandalism in the classroom, they must do away with sugar and junk foods in the halls and close the candy stores within two miles of the school." That may be one of the staff's subtle reasons for supporting the April menu. One wonders whether another reason may be to get the niners and tenners in physical condition for the June outings.

Calvin to honour Kromminga

After 31 years of service to Calvin Seminary, as its president since 1956, Dr. John H. Kromminga, is to be honoured by the Calvin College and Seminary Board of Trustees on May 19 since he will retire from full-time service at the close of this academic year. The special day will feature a special lecture by Rev. Clarence Boomsma in the seminary auditorium at 2:30. At 5:30 there will be a dinner and program for Dr. Kromminga, his family, faculty and special guests. *Dr. John Kromminga* And at 8:15 a public ceremony entitled "A Celebration of the Grace of God" will be held in the Calvin Fine Arts Center.



FISA supports BC conference

"The Charter of Rights and Freedoms: Catalyst for Educational Reform?" is the title of a national educational policy conference to be presented by the Simon Fraser University faculty of education June 1 to 3. It will be the fourth in a series of conferences on the charter and education. Since the charter has "the effect of requiring that provincial and local governments bring their educational policy and practice into line with constitutional requirements" the conference is intended to "examine and discuss the possible implications and impact of the Charter on education." Speakers will include the controversial Roy Romanow of the faculty of law at the University of Saskatchewan and a number of other Canadian and US specialists. Last month the Federation of Independent School Associations decided to co-sponsor the conference with a \$2,000 donation.

It is hoped that the Federation of Independent Schools in Canada will be able to present an address on group rights versus individual rights in the new constitution. Last year's conference on "Family Choice in Education" was attended by about 250 high ranking policy makers from across the country. The B.C. Teacher's Federation considered so important that it sent special teachers groups to disrupt the seminars. The conferences take place in an academic environment but are of great interest to provincial departments of education.

Creating political awareness in grade 3

Miranda Cupido-Bestman

Last November, when I lead my grade 3 class in a study of the city, we discussed the Edmonton annexation decision, which involved taking much of the limited prime farmland which surrounds our city, for urban development. As a class we discussed two views. One was whether it was good to use this prime farmland to build houses on. The other view was whether the city should not have taken the lower quality farmland. The children agreed that the latter should have been decided.

Each child wrote the Honourable L. Fjordbotten, minister of agriculture, stating his/her concern about using prime farmland for urban expansion. The minister responded with a personal letter to each child stating that building work-places on prime farmland was more important than using it to grow food. His rationale was, "We shall always have sufficient farmland for our own needs."

As we discussed this letter, the children sensed the selfishness in the minister's statement. They concluded that there should be a law against the use of prime agricultural land for urban expansion.

A second example came in connection with the social studies unit on the Inuit people. First we discussed how the past action of the government was unfair to the Inuit since they had no input in decisions made about the land they live



on and its resources. Then we discussed the present situation. The government is listening to and negotiating with the Inuit, but there are still problems. The government is reluctant to give provincial status to the two new areas comprising the N.W.T. because it wants to keep the rights over the resources.

We also realized that the Canadian constitution lacks clarity on Inuit rights as well as that of other native groups. The children thought it would be a good idea to write the Honourable P. Lougheed. In their letters they wrote that the Inuit should be treated fairly in all aspects. They also asked what his position will be at the conference. They are awaiting a reply.

How was political awareness

created in grade 3? The children learned that by writing letters to the government they get a response. This helps them to see the importance of sharing their ideas and the importance of learning what the government thinks on certain issues. Through discussion about various issues, the children learn how we all are involved in politics. They are beginning to realize that all people aren't always treated fairly by governments and they are beginning to understand that they too have a responsibility to let the government know when its decisions and laws are unjust.

Miranda Cupido-Bestman is grade 3 teacher at West Edmonton Christian School.

RBC enrollment is up

GRAND RAPIDS — The Reformed Bible College Board of Trustees met in annual session on the Grand Rapids campus, March 3 and 4, in a spirit of thanksgiving for God's blessings to the college. At a time

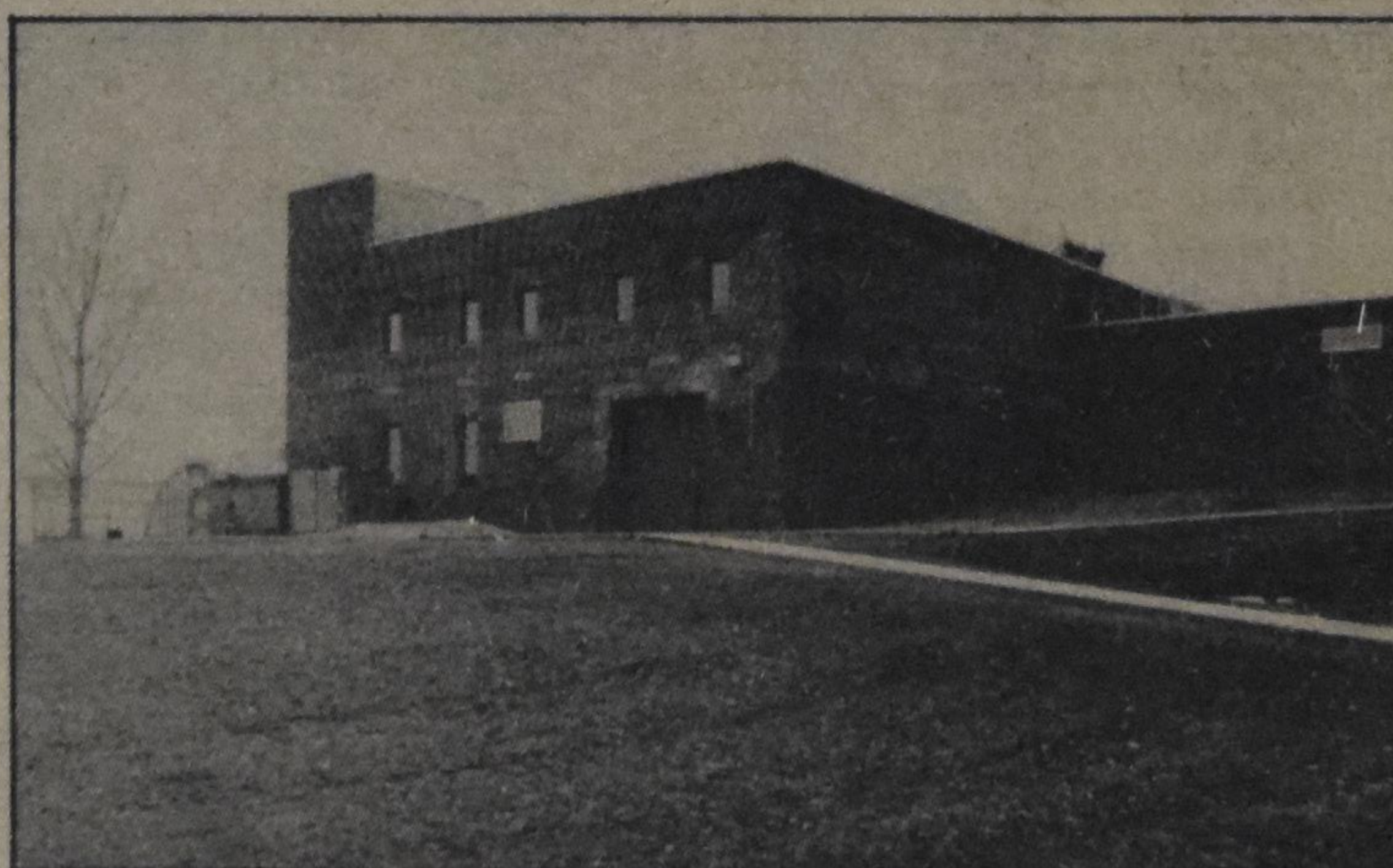
when college enrollments have declined somewhat across the country, the number of students at RBC has remained steady during the last three semesters. In fact, winter semester enrollment this

year stands at 226 credit students compared to 212 one year ago.

For the first time in many years, no faculty members needed to be interviewed for reappointment. However, the Board extended an appointment to Dr. Richard Hertel, Christian Reformed minister from Littleton, Colorado, to teach evangelism and missions at RBC. Efforts continue to seek a faculty member qualified to teach cross-cultural missions to fill a vacancy in this area. Dr. J. Dudley Woodberry, who will complete four years of RBC service in June has accepted an appointment as Academic Director of the Samuel Zwemer Institute, Pasadena, California.

Following a pattern of interviewing administration members at three-year intervals, the Board reappointed President Dick L. Van Halsema for a term extending to 1986. He will complete 17 years of RBC service this summer. William Jansen, Vice President for Stewardship, who came to RBC in 1971, also was given a three-year reappointment. Gratitude was expressed to individuals who will leave RBC service in June: Jeff Stam, Director of Admissions, who has accepted appointment to Latin America as Christian Reformed missionary, and Walter De Jong, who has served as part-time Church Relations Representative.

Trustees talked and prayed about campus development needs. They encouraged the administration to continue efforts for erection of the multi-purpose building, a facility for physical education and other purposes which the Board approved in 1980.



EXPANSION INTO ENGINEERING: Dordt College in Sioux Center, Iowa has expanded its engineering program with the addition of a new 2-storey building and two professors from the University of Alberta, Wayne Tinga who had been teaching at the University since 1970 and Nolan van Gaalen who is currently working on his master's degree in chemical engineering at the University. Dordt's engineering program which began in 1979 will graduate its first students at the end of this school year. A total of 50 students is presently enrolled in the program.

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Also Dutch Law

A lesson on water for eight kindergarten kids

Bert Witvoet

Lainie Bomhof teaches kindergarten in a Christian school in Richmond, British Columbia. On a regular schoolday she is in her classroom before 9 o'clock and walks from station to station to get the material out for the day's work.

Mrs. Bomhof has a Dutch name, teaches in a Christian school affiliated with the Society of Christian Schools in British Columbia (a Reformed association) and is a member of the Richmond Christian Reformed Church. But she has an Australian accent, was born an Anglican and her maiden name turns out to be Tribbeck.

She came from Australia in 1965, met a fellow named Hans Bomhof; the rest is history. "I became interested in the Reformed faith mainly because it has a world and life view," she told me. "This was lacking in my Anglican upbringing."

Rev. Jack Hielema, then pastor of the Victoria C.R.C., led her into the storehouse of Reformed doctrine. It turned into catechism by mail because Lainie moved to the interior of B.C.; Greenwood, in fact, where she stayed for a year and a half. "Later I learned that I gave Rev. Hielema and his consistory quite a few headaches with all my questions," she smiled. "I thank them for a lot of understanding."

After Lainie made public profession of her faith, she married Hans Bomhof.

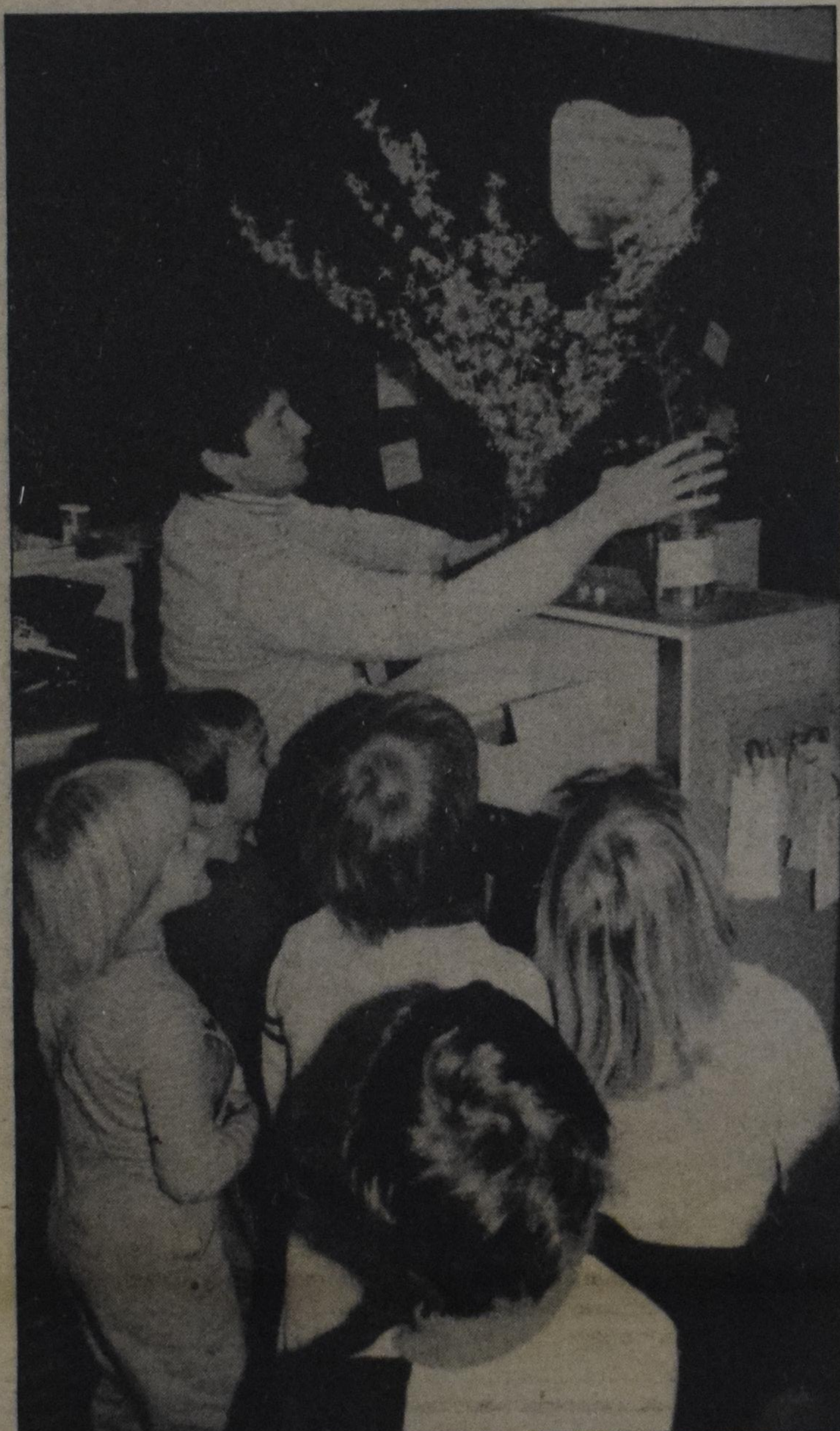
From there she concentrated on integrating her faith and teaching. Through people like Al Green of Seattle, Washington and Geraldine Steensma of Chattanooga, Tennessee, both educators with a worked-out Reformed educational philosophy, she enthusiastically developed her knowledge of Christian education for early childhood. She ended up giving courses in curriculum for the Curriculum Development Centre in Toronto and Trinity Western College in Vancouver.

Never say die

It was Lainie's persistence that brought about the introduction of Kindergarten to the Richmond Christian School. There was a lot of resistance at first, partly because it was seen as another financial burden and partly because parents thought that the public schools were doing a good job at the kindergarten level.

"They did not see the significance of a Christian perspective," Lainie said quietly. "There was no verbal support at the membership meetings. I kept talking. I kept on explaining that the Christian perspective was necessary even at the Kindergarten level."

"A few people supported me, and eventually the others went along for the ride. Now I find that the ones who were not too keen are my greatest support-



When a twig of forsythia does not drink water it dies.

ers." Evidence of the enthusiasm engendered by Lainie can be found in statistics: next year's enrolment is up from 8 to 15!

Realms unify; water integrates

I asked Lainie what was so unique about her approach to kindergarten education. She explained that she works with themes taken from the four realms of creation: man, animals, plants and things. "We look at the whole of God's world and see unity in all its diversification. We also integrate the various learning activities."

That sounds like so much jargon, so I asked her to demonstrate how that worked in an actual program.

Lainie took me around the room to the various stations. The integrating topic at this point was "water." On the bulletin board in the general activity area I saw that the importance of water was graphically illustrated under the four headings of man, animals, plants and physical things. The display emphasized that it was part of God's plan to give us water.

Over in the science centre, Lainie showed me a few healthy branches of flowering forsythia. They were healthy because they were allowed to drink water. In a jar devoid of water stood a lonely dead branch.

A celery stick placed in a container with bluish water showed blue at the top of the stem. The children could see how it drank by moving fluid to the top.

A water table (table with water basin) was there to demonstrate that water is also meant for fun, for splashing around in. In the cooking centre the children learned how water is used for cooking. In the block centre water dams can be built and in the housekeeping centre children may wash dolls and dishes. The reading centre features stories and poems on water.

"Don't children develop a water complex?" I asked after the tour. "Not really," Lainie replied. "They become conscious of it. And afterwards

we move on to other units. But what I really want is that they marvel at how wonderful God was to give us water. I want excitement from them in meeting their Lord."

While Lainie was talking with me, it had turned nine o'clock. The eight kindergarten children had quietly sat down, forming a circle in the general activity centre. They had put on a record with children's hymns and were singing along.

This is how their day normally starts with Mrs. Bomhof, but since Mrs. Bomhof was busy talking to a strange man, they decided to start on their own. Lainie walked over to hug a few of them. "I love you kids. Good for you to start on your own." Then she joined them in their song and told them a Bible story.

"All right, what Bible stories have we heard that have to do with water?" she asked. Several hands went up and the answers kept coming: Jonah and the whale, Noah and the

sang about milk and honey on the other side.

On the other side of what? I wondered, as I watched the youngsters acting as if they had already entered the promised land. "That was fun," said Christine Hoekstra as the principal and the ukulele players left the room.

I left the room too, having taken several pictures and having joined the children and their teacher in some of their activities. It was 9:30. In about three hours I would leave British Columbia by plane, not necessarily for milk and honey on the other side of the Rockies.

As I sit in the Pacific Western aircraft writing this story for C.C., I look down on the Fraser River and on lakes between the mountains. There are cloudy sections too below us. That's vapourized water, I tell myself. All part of God's plan to dress his earth and make things useful and beautiful.

I know all that because I sat in class with Derek Barber, Steven Van Dop, Ricky



The kids started class on their own

ark, Jesus walks on water, Jesus changes water into wine, the woman who was sent away with her son into the desert - they were thirsty, John was baptised, Jesus at the well ...

Later on two children from grade six came in to accompany them on their ukuleles as they sang "Michael row the boat ashore, alleluiah." Principal Ian Codling and Lainie joined the eight happy children as they clapped and

Bosman, Trevor Grootendorst, Colin Beeksmas, Steven Beeksmas, Christine Hoekstra and Jackie Kalsbeek. And together we listened to Mrs. Lainie Bomhof as she told the story of Naaman who was healed by the Lord as he dunked himself in the muddy "yechy" waters of river Jordan seven times.

The things you have to do with water to fit into God's plan!

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Feature

Confessions of a Dutch immigrant kid

Ben Poole, Jr.
Leechtown, British Columbia

Part III

The day I quit school was a glorious, warm day in June. I was oblivious of the world and possessed visions of opportunity and independence, or work, money, and cars. Mr. Bill Wassenaar, a carpenter from our church, hired me as his apprentice. Mr. Wassenaar was a craftsman who shaved a forty-five degree angle on a sheet of panelling with a block plane free-hand. He never needed molding to cover corner joints, just the block plane and a steady hand. Despite his dexterity with a plane, he lacked the skill to speak fluent English. He spoke half Dutch and half English. If he hit his thumb with the hammer or he cut a board too short, he cursed quietly under his breath, "Shut up Bill. Shut up."

Working for Bill

Bill Wassenaar was a confident Christian; so confident he would, before leaving for church on Sunday morning, dust off his car. The man loved his work, knew his materials, never ripped off his customers and produced quality work. From him I learned a craft and I learned to be honest with my money and my work. With him I entered adulthood.

Bill's customers were largely from our church. Working for these people was enjoyable because the familiarity gave me a sense of community. Unfortunately, it also put me in touch with the darker side of life. Whenever we stopped for coffee, the church members we worked for talked church. Mostly the men talked. They sat around the kitchen table taking turns speaking. Despite the talk there was no dialogue. While one talked the other said, "I know. I know. You don't have to tell me. I know." Or he looked inquisitively around the kitchen for more coffee.

I thought if they were inattentive when they talked among themselves they certainly would not listen to me. Once I said something and everyone ignored me. I was a young buck who was supposed to listen. But I was not dumb; I noticed how they ignored each other and were too proud to accept advice or information. I saw it and kept out of those conversations.

My boss, Bill, usually kept quiet because he was a little deaf and could not follow a conversation too well. Since I kept quiet too, together we made good audience for the customers who liked to talk. We learned lots; Mrs. Kistemaker needed glasses, Fred van Dorp drank too much. The minister was pro women in office. His wife was against it. And Joe Alferink had not been seen in church for three months.

Time with Rita

The last two years of my four-year apprenticeship I dated Rita Wassenaar, my boss' daughter. We were fond of each other and Rita wanted to marry me. I was scared. I was only twenty then; she was nineteen. I owned a car.

My parents said I was too young for marriage maybe even a little immature and that it was not right dating the employer's daughter. He was the boss and I better keep my distance otherwise I'd lose respect for him. He saw me all day on the job and probably did not like me hanging around his house with his daughter. Visiting Rita so often could only lead to trouble. And why didn't I bring her home more often.

Rita's parents never said a word. At Rita's house we usually watched television. We liked staying home and being together. We did not go to movies. My parents had instilled the fear of the Lord in me. Whenever I mentioned movies my mother said, "Ben do you want to meet the Lord there when he returns?" Since the day of His coming was uncertain, I avoided movies. Instead I watched the movies on Rita's television free of charge.

Even though I abhorred restaurants we occasionally spent an evening in one. Once in a pancake restaurant where they provided us with coffee in a large pot I blundered. I grabbed the pot and tipped it and no coffee poured out. Rita noticed and advised me to lift the lid. Still tilting the pot over the cup I followed Rita's instructions and opened the lid. Lifting the lid released the flood of problems, enough coffee to fill six cups. The hot coffee flowed over the table, over Rita and me, on to the chairs and on to the floor. I sat straining a smile. Rita covered our booth with serviettes. The waitress came with a cloth and wiped vigorously. Patrons gawked. Their children giggled. And I died.

Forgiveness of sin

Spending our evenings together at her house, I thought, was safer. But as my mother warned all that time spent alone together would lead to disaster. Several weeks after a Saturday night alone with Rita in front of the television, Rita informed me she was pregnant. In all the years of dating we seldom talked about God. Now we talked about Him and our parents. What would they say? We decided to marry and told our parents of our predicament and our solution. They were upset. Mr. and Mrs. Wassenaar said we had betrayed them. They trusted us alone together in their home and we had abused their trust. My dad who usually recited the Lord's prayer and a Dutch benediction at suppertime both times prayed in his own words pleading with the Lord to forgive us our sin.

Before we were married we met with the consistory and said we were sorry for what we had done. Fortunately we were spared the embarrassment of confessing our sin in front of the congregation. We were surprised by the support we received from some of the older people of the church who had endured a four-or-five-year courtship because of the war and the lack of housing in Holland.

Shotgun profession of faith

Our minister wanted me to do confession of faith before he married us. Rita had already done it but I kept putting it off. Confession of my faith under the circumstances seemed as forced as our marriage. We would have married and I would have confessed my faith eventually. I loved Rita and I loved God. But now I had little choice it seemed. The minister said he married only believers and would not marry us if I did not confess. By this standard the minister treaded a narrow line between his own integrity and my possible hypocrisy.

Why I did not confess my faith sooner was because I felt more outside the communion of the saints than in. I had never met God personally. When I prayed, I sometimes felt like I was talking to myself. I believed if I were a true Christian, one of the elect, I would be walking and talking with God, (I talked a great deal to God when I found out Rita was pregnant but he did not speak to me.) Only the minister and a few charismatics in our church knew

what God was up to and spoke on His behalf. And probably the Lord spoke to my father-in-law, Bill, who was gentle and likeable.

But there was also Jake Bek who spoke on behalf of the Lord. Jake Bek was loud and everyone heard when he spoke. He said if people were poor or sick it was their own stupid fault for not taking care of themselves. He said there should be less preaching the love of God because people were getting soft in the head. Jake's solution was more preaching the wrath of God. Jake was hard, drank a lot too and said God put it on earth for us to use. Jake Bek was far removed from my idea of a spokesman for God. Yet I was afraid he might have been one. And if God was as Jake said He was, Rita and I were in for lots of wrath.

Things fall into place

My examination before the consistory was most intriguing. The minister took me into his care by assuring the consistory I knew my doctrine. He even asked me a question to demonstrate to them it was true. I answered smartly without hesitation supporting his assertion that I was O.K. Then the minister handed the questioning over to the consistory. I was asked if I belonged to a lodge. I said no. I was told by the same elder that I could not belong to both the Christian Reformed church and a lodge. He asked me if I knew this. Again I had to say no. A young elder asked if I had anything against budget envelopes. I shrugged my shoulders with indifference. Then with gusto a middle-aged elder told me I had to subscribe to *The Banner* if I was going to be a member of this church. As a member, he said I was supposed to be knowledgeable. I told him I disliked reading but I would ask Rita to read *The Banner*, a borrowed copy and tell me what was happening in the denomination.

My public profession of faith passed by smoothly and so did our wedding. Rita wore white; our mothers wanted it. Others murmured and said the white wedding dress was losing its meaning, nothing was sacred anymore. We bought a house with money borrowed from my parents, fixed up a room for the baby and enjoyed being married.

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They shaped our lives

#24



Looking for Work - 3-

Once in a while a new immigrant coming to Canada would find work immediately in his old profession.

Mr. B. Huizinga found work as a draftsman at an Edmonton survey office in 1952. His first project consisted of a 6-meter long schematic of an oil pipeline. When he wrote his former colleagues at the Waterworks of Eastern Gelderland about his new work he added that the job was not very demanding and that working according to "accepted standards" wasn't taken seriously.

The rule was for immigrants to work in vocations they never dreamed of. For a people who were used to choose their life's vocation at an early age and then stay with it until retirement, Canada provided a totally different scene.

An elementary school teacher worked in a textile plant, an insurance man trimmed trees in a nursery, a grocery store owner worked shifts at a blast furnace and a dairyman in construction. It was part of the topsy-turvy world of the immigrant workscene.

The real challenge came not with finding work, or adjusting to strange tasks, but surviving the constant threat of lay-offs.

The hurt that accompanies unemployment cut deeply into the lives of these new Dutch-Canadians. Fathers had trouble coping with the shame of uselessness and had trouble explaining to their families that it wasn't their work performance, but economic conditions that had forced them out of work. Sometimes they wondered if their bosses had given them the real reason for terminating their work. Often there was a nagging feeling that they had failed the test. "After all," they would reason, "if



The cabin at Highway 2 in Woodstock where the Feenstras lived in the spring of 1949. A year later a Model T Ford replaced the bicycle as their mode of transportation.

I'm really worth my salt my employer would keep me at all costs."

A member of our church walked around all weekend without telling his family he was through working. Finally, on Monday morning, he had to tell his wife not to bother fixing a lunch because he wasn't needed anymore. Much silent suffering went on within immigrant families and so much of it was related to work or work conditions.

It wasn't easy to be the butt of jokes on the job, because their English was poor or because they prayed before meals during lunch break.

Sometimes conflicts arose at work because they merely *thought* a boss criticized their work while he may have given them instructions or even paid them a compliment. What really galled some newcomers was being treated like children, or having work assigned that by old country standards was "inferior" or below their status. They had a sense of pride that was easily hurt.

Soon they would learn that in Canada rank and social status bore little resemblance to the class system they had left behind.

Harmen Boersma got quite an eyeful with his first visit to a coffee-shop.

"Today I got acquainted with the coffee shop. It is a place where several stools are set along a counter, where people can sit down and drink coffee. *Erg gezellig!* (Very cozy). Everyone sits next to everyone else without regard for class or status. That certainly differs from the way things are done in The Netherlands."

On the job, and elsewhere, Dutch immigrants discovered that some Canadian values were worth looking into. They also learned that Canadians, including employers sometimes know best.

Take the case of Henry Kroes and his friend Jaap who had their fill of working in the Kitchener area. Jaap had a car, a \$300. classic square back that dated back to 1927. Jaap had lost his father and brother in the Second World War. They were executed by German troops and he couldn't bear the sound of people speaking German. Kitchener was the wrong place for him. When he asked Henry if he was interested in checking out *tobacco country* for work, Henry was game. He knew there was more to Canada than the dairy farm where he worked and he was ready for better things.

"We had agreed to leave early Monday morning and head for Simcoe or Delhi. When we got to a major intersection we turned left instead of right and wound up in Aylmer. Jaap knew his way around on roadmaps, but lacked the practical experience."

"Finding work was easier than finding a place to live. By the end of the day we found an old inn and we could rent part of it. Jaap and I agreed not to

say too much about these living quarters to our wives."

"Around midnight we got back to Kitchener. We had shared a chocolate bar on the way back. Jaap answered all the questions the women asked, but didn't divulge much about housing. We decided to move." When Henry told his boss, the farmer, he was leaving, he was told that his employment problems wouldn't end by moving to a tobacco farm.

He was so right. After the move by cattle truck had deposited the two young families and their belongings near Bayham, Jaap and Henry pitched a tent near the inn, supposedly for some of their furnishings, and moved with their spouses into a single room. They had to wait six weeks before they could plant tobacco, which was late in May. Summer earnings eventually made up for the lean weeks.

Promises of high earnings also brought fortune seekers to lumber camps in British Columbia and Northern Ontario. One carload of single young men from the Brampton area went 600 kilometres north to Cochrane.

Because of heavy snow they had to abandon their car along a main road and hike the final five kilometres into a lumber camp. When they got there it was dark, but they were given a job, a bunk to sleep on and a solid breakfast the next morning the likes of which they had never experienced. But by that time they had seen enough of the camp to realize it was not for them. They signalled to each other to split and head back for home.

Needless to say the camp people weren't very pleased to see the Dutchmen go.

Next: Child Labour



small talk

Alice Los

Pitch or no pitch, I sing

I like to sing and I do so often. That's not to say that I do it well. When I was six-years-old my mother enrolled me in a children's choir because "she's always singing anyway." But I didn't last there. The stirring quality of the choir demanded better talent.

In highschool, choir practice was sometimes held on the steps of the winding stairway in the vast, two storey building which I thought produced the ultimate in acoustic experience. I still see the director wave his hand to tone down my loud enthusiasm.

Now, out of deference to my fellow men, I only indulge within the confines of my kitchen where I'll try the occasional John

Denver ditty but mostly, with the Colossians of old I sing "psalms and hymns and spiritual songs." They are the vehicle I use to express my feelings, be they exuberant, worried, confident or blue.

This means that I may cover the range (not necessarily in short sequence) from jubilant song to humming to a monotone conversation with myself. Happily, the process may also be reversed.

As I write these last lines I wonder whether there's any significance to the fact that a dark mood mostly mutters to the self and does not seek to share its sentiment even if it does so as a contaminant. Then too, what comes first, the egg of discontent, or the chicken which cackles its vexation? Would there, after all, be truth to the old christian adage that singing keeps the devil at bay?!

Yet, as much as I find pleasure in my kitchen concerts, I'm far more inspired by people singing together. The blending of voices in a hymn, the National Anthem (remember the dark days of World War II?) or a peppy revival song creates a special bond. It's a proclamation of unity, of shared conviction, hope or courage. It's one fine way to participate in a church service even if it is not always recognized as such.

When I spot a teenager in the pew ahead,

with one eye on the Hymnal and the other on the ratings among his peers and his mouth a firm line of defiance, I can still be slightly amused. But an adult congregation which yawns its way through a psalm, spoils my Sunday.

But then, I am partial to rousing renditions and the restraining hand of my old teacher has long been laid to rest.

Traditionally, the red letter days in our family have been marked by song and dance, that is if a hand clapping, foot stomping march of grandma and her young grandchildren with one of the aunts at the piano, qualifies as a dance.

And I suspect the sad days too, will hear the sound of making melody since some of us have already told the others what to sing at our funeral.

Which reminds me, when all things have been made new, my voice too will have that perfect pitch and as I'm enrolled in that most talented choir of all I'll probably stop to cry every so often, all through eternity, when I'm overcome by joy at the sound of music made to proclaim my great Redeemer's praise.

Alice Los keeps house in Woodstock, Ontario, while she sings.

Missions

The Spirit of God moves on the face of the waters

Hans Uittenbosch

Faith in Jesus Christ makes all the difference! Mustafa, the Egyptian engineer, would be the first one to agree. I had noticed him already for some time talking to two of our volunteers. But I was hardly prepared for his response, when I went up to the group and suggested to my volunteers that they offer our guest a chair to sit on.

"Sit?", Mustafa bellowed. "Sit, me? I cannot sit. I am too excited to sit, because you Sir, have just told me that we are to follow Jesus," and he pointed to the ceiling with such fervor that he nearly touched it. "I have come out of there," he said, pointing to the chapel, "and I now know that I have to turn a new leaf, I want to be done with the kind of life I have been living ... bars, blowing my money ... I am going to follow this Jesus. Where is that book about Him you said we can have?"

I ran to get an Arabic New Testament, and as Mustafa continued to emphasize that it had never hit him as hard as tonight, I said to one volunteer, my very own Harbour Elder: "It is happening and we are witnesses to it!" The Spirit had summoned Mustafa in unmistakable clarity.

And He is now also working in the hearts of Subrata and Prafulla, two Bengali Seamen, who nervously stood around waiting, and then shyly asked if they could see me privately. What a moving moment as they expressed their thanks for my "speaking so politely" about the Christ, and revealed that the words of the Scriptures had been rehearsed before them back in school and in days when getting a good mark and the frivolity of life — when we were 13 and 14" — prevented them from appreciating the

real meaning of the Gospel. Yet now it took on such a new dimension. And though they did recall their "Mission-school" experience, today was the first day they had a New Testament in Bengali in their hands.

Opposition at Mariners House

For years, while we were working in association with Mariners House, its large and well-built premises formed the basis for our festive Sunday Evening Services. In fact, we grew out of the Chapel, which has a seating capacity of only 45, as long back as 1975, and repaired to the large auditorium on the second floor.

Most seafarers' Centers throughout the world, begun as mission-outreach projects of the Christian Church, have Chapels. But in many of them, the Chapel has become defunct, as a Social Gospel which places more emphasis on the pooltable and the ping-pong game has slowly but surely supplanted the distinct missionary aspect of the ministry to seafarers. That is an evil business, which has reduced many Seafarers Centers to places where the tune of the Gospel no longer sets the tone. In the original constitution of Mariners House — prior to its amalgamation with the Catholic Sailors Club — it specified that "religious Services were to be held on sabbath days."

That constitutional directive has been dropped.

As mysterious as the powers testified to in Ephesians 6, a spirit of opposition to the distinct evangelical Christian witness, as I had carried out that witness throughout the years, began to develop.

It was suggested that I no longer accompany the more than 100 Christmas parcels we

distribute every year with a copy of the Scriptures. In fact, it was suggested, that Christmas parcels not be distributed at all.

It was suggested that we abandon the worship services, and in fact the sale of the building in September 1981 placed the worship service in jeopardy. Thanks to the positive attitude of the president of the firm which bought the building of Mariners House, I have been able to continue the services in the same — albeit, totally abandoned — building. The purchase of a few dozen posters and some plants, together with one hundred used church-basement chairs, give a modicum of comfort to an otherwise stripped building.

But the pressures on the part of Mariners House to cease the worship services, and indeed to refrain from a distinct evangelical witness on board ships, finally, after a whole year of constant frustration of the work, led to a separation of Mariners House and myself as its Chaplain.

They wish to follow a program in which religion, and particularly the Christian evangelical form of religion, no longer forms a prominent dimension, nor a priority. They wish to move into a different direction and develop Mariners House along the lines of a Social Gospel where the distinct "evangelical-Calvinistic tone" — as my orientation within Mariners House was called — would no longer dominate in such things as the Festive Sunday Evening Worship Service, and the Pastoral visits on board ships.

You shall have tribulation

When I stand before "my congregation" on Sunday



nights, and see Muslims, with Hindus and Buddhists seated alongside, with Atheists, Communists and Shintoists spread between a few Catholics and an odd Protestant, yet all equally prepared to reflect upon the Word of the Lord and bend the knee in prayer, I have an awkward feeling as I recall that precisely the people in my 'enlightened western' — dare I say "Christian" — nation suggested the cessation of these services so as to develop a purely social program.

It made me again realize how odious one must look in the eyes of people of totally different beliefs when one does not dare to honour one's own tradition, heritage, and religious expression.

I'll go a step further: Ephesians 6:12 isn't so far out. In fact it is right on. But did not Christ Himself say: In this world you shall have tribulation and persecution!

Mustafa! Watch out! You'll be ostracized when they find out what happened to you!

Subrata, Prafulla! Remember, there are many people who will not be "speaking politely" about the faith that is developing in your hearts. They won't be "acting politely" either. So be strong in Him who called

you out of darkness into His marvelous light!

Board seeks new base

Our Sunday Worship Services and festive Evenings continue to operate with swelling crowds under exclusive Christian Reformed sponsorship. But the pressure is on. As of March 1, 1983, the abandoned building we now use is expected to be no longer available to us. We will then be on the street.

The Board of Seaway Ministry — the supervisory organ of Classis Eastern Canada and Classis Quinte — under whose direction the "Ministry to Seafarers" operates in Montreal, is hard at work seeking an adequate piece of property on the waterfront, out of which we may be able to provide seven-day-a-week, complete services to the seamen, in an atmosphere where the love of Christ takes on tangible form, and where the evangelical Christian witness to His Lordship may ring out clearly and distinctly.

Your prayers and support are solicited.

The Rev. Hans Uittenbosch,
c/o 147 Fairview,
Dollard des Ormeaux, P.Q.
H9A 1V5

Jeff Dresselhuis ministers to seamen in Vancouver

From his report to B.C. Churches

In some of our harbours ship-visitation is flourishing, in

others it has almost or completely stopped. Please pray for a renewal of the spirit which made the churches of our classis B.C. decide way

back in 1969 to call a full-time pastor.

Vancouver is Canada's largest harbour where annually more than 3000 ships are coming into and going out of Burrard Inlet.

Part of the Guidelines for the Ministry to Seamen in the harbours of B.C., Canada is his job description. Article 5b states:

"It is the calling of the Seamen's Chaplain to minister to the seamen in the harbour of Vancouver, B.C. and to assist other CRCs in Classis B.C. in establishing and continuing the work among seafarers in their area. The actual shipvisiting will have the greatest priority for the chaplain."

During the years fine, dedicated shipvisitors in the various ports had to relinquish their ministry for diverse reasons such as: old age; being

elected to be an elder, deacon or Christian School board member; being appointed janitor, cadet counsellor; leaving our denomination and soon.

In some cases it has taken many months or even years before an active successor was found.

All the while the Ministry to Seamen Committee or the chaplain can do little to break the deadlock! The local church represented by its consistory and/or Evangelism Committee has to do the searching, praying, appointing of another man who "goes therefore and does his little share to make disciples of all nations. And surely I will be with you always to the very end of the age."

Join me in praying for more workers in the harvest!

Would you believe it if I told

you that in the Vancouver harbour alone my helpers and I gave away 2552 Christmas cards on 78 ships?

Do you believe that also this aspect of our work points seamen to Christ? Please DO because it is true!

Our request: Don't throw your old Christmas cards away, but save them and get them to us!

We have some very faithful ladies in Vancouver and New Westminster who have made it an art to paste the pictures on scrap paper received from cooperating printing shops.

If you want to make Christmas posters yourself, ask us for a few samples. Thanks also to our faithful friends of the "Ebenezer Home" in Abbotsford! To come back to the cards: No Santa Claus cards, O.K.?



**Salem
Christian
Counseling
Clinics**

Belleville Clinic
PHONE: 613-962-1562

Toronto, Brampton, Whitby Clinics
PHONE: 416-223-7177

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Individual, marriage, family and group counseling.

Dutch

Persoverzicht

Er was weer eens een echte rel in de Kamer. Het lid Lorne Greenway betitelde de Minister van Landbouw als "leugenaar en huichelaar" en zulke woorden mag je daar niet gebruiken. Dat moet netter gezegd worden, en Lorne Greenway werd onder luid gejoel van de Liberalen verzocht zijn biezen te pakken. Het was in ieder geval een beetje leven in de brouwerij, en voor nog meer leven zorgde een vrouwelijk lid van de NDP fraktie toen ze Trudeau verzocht om zijn standpunt ten opzichte van de Cruise testvluchten nu eens haarfijn uit de doeken te doen. Trudeau deed dat op zijn gebruikelijke manier: toen hij klaar was met spreken was het zo klaar als een zwarte kat in een verduisterde kamer. De NDP dame, ik ben haar naam vergeten, werd rood van venijnigheid, temeer natuurlijk daar een avond tevoren, ter gelegenheid van het gala-etentje voor vice-president Bush, Trudeau zich veel meer positief had uitgelaten. Onze prime-minister is niet voor een gaatje te vangen, hij kan zijn jasje lekker met de wind mee laten waaien.

Onze bloedeigen Tory-blauwe premier Davis kreeg ineens een aanval van twee-taligheid. Ontario maakte onderwijs in het Frans beschikbaar voor alle frans-sprekende groepen. De veronderstelling dat die maatregel wel eens wat te maken zou kunnen hebben met Davies politieke aspiraties voor het leiderschap van de P.C.-partij werd met hevige verontwaardiging

afgewezen. D'r zit toch wel een luchtje aan, vindt u niet?

De konservatieven namen ook het zekere voor het onzekere en het partijhoofdkwartier werd van hoog tot laag geïnspekteerd om te zien of er ergens ook luisterapparatuur verborgen was. Gedachtig aan Watergate natuurlijk. Tante Katrien zou zeggen: "zo de waard is vertrouwt-ie z'n gasten."

Er werd ook een soort inter provinciaal beleg bekend gemaakt waarin de provincies de regering in Ottawa aanmaanden tot het herstel van meer vriendelijke relaties met Washington. Zo op de manier van "een zacht antwoord keert de grimmigheid af." Misschien deed Trudeau wel de eerste stap in die richting tijdens het gala-diner voor Bush. Daar stond me efftjes een duur happie op de tafel, en ze dronken ook geen gemeentebier dat kan ik u wel verzekeren.

President Reagan echter stond wel in het middelpunt van de internationale belangstelling. Hij vroeg om een geheim wapen dat alle Russiese raketten zo een-twee-drie, hocus-pocus uit de lucht zou kunnen schieten. Onmiddellijk verdeelde de hele wereld zich in voor en tegen Reagan's geheime knalpijstool. De een is er veur, de ander is er teuge. Het ding moet nog uitgevonden worden maar dat is geen bezwaar. Even een paar triljoen er tegen aan gooien, en voor dat je je neus kunt

snuiten zit zo'n ding in mekaar. Ontwapening is natuurlijk wel wat goedkoper en meer Christelijk, maar kom daar nou es om.

De Paus verklaarde het jaar 1983 tot een heilig jaar, en laat nou Cardinaal Carter afkondigen dat er hier in Toronto en omgeving tien kerken zijn waar je aflaten kunt krijgen. Mijn kerk was er niet eens bij. Zeker een vergissing want we verkondigen hier iedere zondag de zekerheid van God's vergevende genade. Ik zal de cardinaal toch daar eens even aan herinneren.

Die ijzer stoere Menachim Begin, die aan de hele wereld zo'n beetje maling heeft, werd door zijn eigen parlement hevig op de tenen getrapt. In de vakature van het presidentschap werd zijn kandidaat nogal demonstratief gepasseerd en de benoeming ging naar iemand waar hij een hekel aan heeft: Chaim Herzog.

De socialisten in Frankrijk hebben een voor hun ontwarende ontdekking gedaan, namelijk dat zelfs de staatskas leeg kan worden. Ik wist dat vroeger al toen ik zondags een zakje snoepjes kreeg voor de hele week. Als je daar uit haalt zonder er wat bij te doen wordt zo'n zak op de duur leeg. Enfin, de socialisten dachten niet dat dat zou kunnen gebeuren en zitten nu met een zak zonder snoepjes. Mitterand en kornuiten hevig ontsteld

Carl D. Tuyt



natuurlijk en gelijk maar door de zure appel gebeten. De Fransen mogen maar een klein beetje geld naar het buitenland meenemen, een nieuw kabinet en bezuinigen maar, want het geld kan echt op, hoor! Je staat er van te kijken maar het is toch waar!

Nauwelijks zijn we wat tot rust gekomen over al die geruchten uit Moskou over Brezhnev's gezondheid en daar begint het spul weer van voren af aan. Andropov blijkt ook al weer niet op alle zes cylinders te lopen.

Hij liep verleden week, zoals ze dat in Holland noemen, in de ziekte wet. 't Gaat nou weer aardig goed naar we vernemen. En er werd nog niet gespekuleerd dat hij in WOA. zou komen, dat is de wet op arbeidsongeschiktheid, hetgeen ze dan weer in Holland "afgekeurd" noemen. Mijn hele familie is temet afgekeurd voor een hele verzameling van allerlei vreemdsoortige mankementen. Geeneen van die euvelen onthoudt hen echter het levensgenot waaronder een nogal ruim gebruik van de produkten van Lucas Bols en de weduwe VanNelle. Die weduwe VanNelle is toch al weer heel wat jaren weduwe vindt u niet? Ik had gedacht dat het nog misschien wel eens wat zou worden met Douwe Egberts maar nee hoor, geen schijn van een verhouding is kenbaar. Naar ik verneem heeft ze een oogje op Dreesman, weet u wel de senior van Vroom en Dreesman. We zullen maar wachten!

De bekering van Kuyper



J. Van Harmelen
Editorial

In 1873 gaf Dr. Kuyper zijn 'Confidentie uit. Hij schrijft: "In mijn jongelingsjaren wekte de Kerk eer mijn afkeer dan mijn genegenheid." Jarenlang was hij slechts dooplid van de kerk. Hij kon er niet toekomen om belijdenis des geloofs af te leggen, want wat geloofde hij eigenlijk? Daar hij toch theologie wilde studeren - waarom eigenlijk? - en om predikant te worden bij zijn proponent-examen een bewijs van belijdend lidmaatschap moest overleggen, ging hij er tenslotte toe over om geloofsbelijdenis af te leggen.

Wat voor geloof had hij toen? Slechts wat wij gewoon zijn "historisch geloof" te noemen, en dat was ook nog een danig gehavend geloof. Gehavend door de verkeerde theologische opleiding aan de moderne universiteit te Leiden. Hij zegt er zelf van: "het had geen diepte van wortel geschoten in mijn onbekeerd, zichzelfzoekend gemoed en moest dus wel verdorren toen het aan de verzengende hitte van de twijfelgeest werd blootgesteld. Ik zal niet zeggen dat ik ooit tot positivisme of ongoderij verviel, maar van de oude schat behield ik niets." "In de Academiewereld opgenomen, zonder verweer of wapen, stond ik tegenover de machten der negatie die mij eer ik het zelf vermoedde, mijn overgeleverd geloof ontstalen."

God liet hem echter niet los. Kuyper zocht, speurde. Hij spreekt ook over een verandering in zijn leven, gebruikt soms het woord "bekering". "Die heeft echter" zo schrijft hijzelf, "niet plaats door een zachte overgang uit kinderlijke vroomheid naar het zalig verlossingsgevoel, maar een gehele omzetting van mijn persoonlijkheid in een fel bewogen periode mijns levens."

Hij spreekt niet over de bekering zelf, maar wel over enkele gebeurtenissen die "tegelijk met mijn bekering, de richting bepaalden, die mijn geestesleven op het nieuwe levensterrein nemen moest."

De theologische faculteit van de Universiteit te Groningen had een prijsvraag uitgeschreven. Er werd gevraagd naar een verhandeling over de gedachten van Calvijn en a Lasco (de Poolse reformator) over de kerk; een vergelijking en een beoordeling van die twee. Kuyper had er wel oren naar, maar al spoedig stuitte hij op een moeilijkheid; eigenlijk twee moeilijkheden. De eerste was dat Kuyper bijna geen werk van a Lasco ergens in Europa kon bemachtigen, en de tweede was dat het erg moeilijk was in een betrekkelijk korte tijd een overzicht samen te stellen over Calvijn's gedachte over de kerk. Hij besprak dat natuurlijk met de professoren van de universiteit. Prof. De Vries raadde hem aan zijn oude vader, ds DeVries te Haarlem eens te bezoeken, die kon hem misschien helpen omdat hij een grote bibliotheek had.

Zo gezegd, zo gedaan. En daar kwam Kuyper in aanraking met een collectie van werken van a Lasco waarop elke bibliotheek in Europa jaloers kon zijn.

Weet u dat Kuyper van deze vondst ondersteboven was. Hij schrijft zelf:

"Het greep mij aan, zo machtig, dat ik voor het eerst het lang gestaakte dankgebed vernieuwde, en het mijzelf niet kon verhelen: dat het toch geen oude vrouwenprookje was, om van een "vinger Gods" te spreken. Of oordeel zelf. Gij hebt ter voorbereiding een instrument nodig. Slechts op een plaats van de wereld schuilt het. Maar niemand, zelfs de eigenaar niet, weet, dat het er is, dat het bestaat, en God brengt u, als tegen uw wil, ter plaatse waar het ontdekt moet worden. Straks is het in uw hand! Zo dit geen voorzienig bestel mag heten, wat is het dan?"

Hij zocht ook contact met professor Reuss te Straatsburg, die met anderen bezig was in die tijd de werken van Calvijn uit te geven. Deze professor stuurt hem nota bene tien proefschriften over Calvijn's werk, en enkele daarvan houden zich bezig met de gedachten van Calvijn over de kerk. Is het niet wonderlijk? Ook dit maakte diepe indruk op Kuyper. Hij beantwoordt de prijsvraag, die met goud bekroond wordt. Daarna promoveert hij ook op het zelfde onderwerp.

Grote indruk maakte op hem ook het lezen van een boek "De Erfgenaam van Redclyffe". In dit boek vindt u een held, Philipp, een zeer hooghartig man. Maar deze held breekt af en barst in tranen uit, "toen," schrijft Kuyper, "werd mijn eigen oog vochtig; ik las dat Philipp knielde en eer ik het wist, lag ik zelf voor mijn stoel en waren mijn handen gevouwen. O wat in dat ogenblik in mijn ziel doorleefd is, heb ik ten volle eerst later begrepen."

Een andere hoofdpersoon in het verhaal sterft. Als deze begraven wordt klinken over de graven de indrukwekkende klanken van de Engelse Liturgie,

die woorden des vredes vertolken. Dat waren "de woorden der Moederkerk, die al de schreden van de wees geleid had door zijn moeite vol leven." Toen voelde Kuyper, die in zijn jongelingsjaren een afkeer van de kerk had, het grote gemis. "Zulk een kerk zag ik nooit en kende ik niet. O, zulk een kerk te bezitten, een Moeder, die van der jeugd af onze schreden leidt, het werd mijn heimwee, het werd de dorst mijns levens."

Ik las ergens: "Hiermee wilde Kuyper volstrekt niet uitspreken, dat de Kerk van Engeland aan zijn ideaal beantwoordde, al bleef hij zijn leven lang aan "het gezaifde Prayerbook" gehecht. Maar het opende zijn oog voor de heerlijke betekenis van een geheiligde, gezuiverde kerk."

Predikant zijn in zijn eerste gemeente te Beesd was voor Kuyper een gebeurtenis. Hij schrijft er zelf het volgende over: "Toen ik de gemeentelieden ging opzoeken 'die het elke dominee lastig maakten' werd ik verre van innemend ontvangen. Men had wel van de buitenwacht gehoord, dat mijn orthodoxie nog in de geboorte stak, en minder de mens, dan de waardigheidsbekleder van een hun niet genegen kerk in mij ziende, zette men zich tegen mij in verweer. Toch stietten deze eenvoudige, zij het ietwat geprikelde lieden mij niet af. Hier, dat voelde ik, zat tenminste de sleur niet in. Hier sprak een overtuiging. Hier had men nog wat rijkdom voorraad voor een gesprek dan over 'mooi weer' en over dat die ziek was en die zijn knecht had weggezonden."

Hier was belangstelling in een geestelijke orde van zaken. Bovendien er was kennis. Ik kon mij met mijn Vervolg op pag. 14

Dutch



Als je't mij vraagt

Syrt Wolters

Gaan uw kinderen nog naar de kerk? (2)

De vorige keer heb ik beloofd verder in te gaan op wat de heer Jonker in zijn boekje "Gaan Uw kinderen nog naar de kerk?" heeft te zeggen in verband met de toenemende zedenverwildering in de wereld, met name in onze kerkelijke kringen.

Om te beginnen geef ik weer wat de schrijver over de kerk, als instituut, denkt. Hij zegt: Kerkelijke organisatie - een volop menselijk - bezig zijn. Hij schrijft: "Zodra men met meerderen afsprekt dat voor het bereiken van een bepaald doel, met een zekere continuïteit de een dit en de ander dat zal doen - men dus taken en verantwoordelijkheden verdeelt - is er sprake van organiseren en draagt dit samenspel de naam "organisatie". Wanneer dit organiseren plaats vindt door hen 'die van de Heer' zijn, krijgt deze organisatie in de loop van de tijd de naam: kerk".

Hier wordt dus in wezen de kerk op een lijn geplaatst met elke organisatie die we in de samenleving ontmoeten. Geen woord over de institutionele stichting door Jezus Christus. Het hele boekje trouwens geeft nagenoeg geen enkel Schriftgrond voor wat de schrijver beweert. Alles wordt vanuit een menselijk gezichtspunt bekeken en beoordeeld.

Zoals, vervolgt de schrijver, bij elke organisatie de neiging bestaat om het doel te vervagen en de organisatie te laten domineren, zo is het ook in de kerk. De kerk gaan niet meer dienen, maar gaat domineren.

Zijn grootste bezwaar tegen de kerk is dat ze niet met de tijd is meegegaan. Hij beweert dat de kerk nog steeds oude zeden en gewoonten aan de moderne

jeugd opdringt. En dat is grondig fout, meent hij. We moeten niet de jeugd leiden of voorgaan met begrippen uit de oude doos, maar we moeten begrijpend gaan luisteren naar wat de jeugd denkt. Hij meent ook dat het hoog tijd wordt dat de kerk gaat wennen aan de nieuwe levensgewoonten. Wat 50 jaar geleden waar was, hoeft niet noodzakelijkerwijs vandaag waar te zijn!

Hij zegt: "Nog staan veel ouders verslagen en de kerk onbeholpen tegenover seksualiteit voor het huwelijk en het samenwonen zonder registratie. Nog steeds is vaker sprake van afwijzen dan van aanvaarden. Van etische begeleiding en het zoeken naar normen voor deze nieuwe vormen in een samenspel van betrokkene, ouders en kerk kwam weinig of niets terecht."

Moet ik hieruit lezen dat wij, en ook de kerk, al lang met de tijd hadden mee moeten gaan? Dat we allang het samenwonen voor het huwelijk hadden moeten aanvaarden?

Jonker zegt verder: "— sterilisatie is via een achterdeur onder vele (ook kerkelijke) jongeren gemeengoed geworden. Dikwijls wordt daar slechts het zwijgen toegedaan. De kerk komt hierbij niet eens meer aan bod."

Bedoelt mijnheer Jonker dat sterilisatie door de kerk via de voordeur had moeten worden binnengehaald?

"— ontkoppeling van seksualiteit en voortplanting leidde tot de erkenning van seksueel verkeer en lichamelijk contact als opzichzelf van wezenlijke waarde voor de menselijke omgang."

Deze erkenning schiep echter tegelijk veel meer ruimte en een totaal nieuwe belichting van het samenleven van sexgenoten. Ook hier geldt dat door de kerk nog slechts sporadisch samen met hen gezocht wordt naar normen voor deze nieuwe vormen van samenleven. In haar georganiseerd - bezig-zijn weet de kerk hieraan geen volwaardige plaats te geven. Hoewel ook in eigen kring niet langer hiervoor de ogen kunnen worden gesloten, blijven velen, fluisterend of luid "neen" zeggen, of drukken dit gedrag in de hoek der abnormaliteiten."

Hebt u uw ogen wel goed uitgewreven voordat u dit las? Staat het er heus, dat de kerk haast moet maken om zich aan te passen aan de moderne manier van

leven, dat de geboden Gods gewoonweg opzij zet?

Nog een citaat:

"Laten we onszelf niets wijs maken. Ook vraagstukken uit de medische ethiek als kunstmatige inseminatie, abortus en euthanasie (iemand helpen sterven wanneer genezing uitgesloten is) (S.W) kunnen we niet aan met wapenen uit het normenarsenaal van een voorbij verleden. En alleen "neen" zeggen is onvoldoende. Ook voor de jongeren in eigen gelederen. Dit alles schreeuwt om ethische begeleiding en om nieuwe normen vanuit een nieuw lezen van het evangelie. De gemeente van de Heer moet en kan accepteren dat we in vele opzichten de steun van normen en moraal uit het verleden zijn kwijtgeraakt. Eerst dan kan zij opnieuw luisteren naar de op dit alles betrekking hebbende heilsboodschap van het evangelie dat in Jezus gestalte kreeg."

Ik ben natuurlijk veel te veel vastgeroest in de normen en ethiek van het verleden om nog een verstandig woord te kunnen zeggen in dit verband, volgens meneer Jonker. Welnu, ik vrees dat meneer Jonker al veel te veel losgeslagen is van het anker van Gods wet om hem te kunnen overtuigen van het losbandige van zijn "ethiek". God zij genadig elk volk dat zulke leiders heeft!

Toch heeft de heer Jonker nog ruimte

voor de vraag: Zijn er dan geen grenzen? Hiervan zegt hij:

"Natuurlijk is de vraag: zijn er dan geen grenzen, volkomen legaal. Mag dan maar alles? Het verdrietige is echter dat deze vraag niet opkomt primair vanuit een door het evangelie geïnspireerd denken en handelen maar uit wat ons aan normen en moraal door onze vaders, vanuit een anderen samenleving, werd overgedragen."

Niet of alles mag en of er geen grenzen zijn is de vraag, maar of elke norm, alsook de moraal die ons is overgeleverd, aan de orde mag worden gesteld, op bruikbaarheid getoetst en opnieuw gewogen vanuit een andere samenleving. Op die vraag dient een volmondig "ja" te worden gegeven. Toetsing van moraal en normen op het zinvolle daarvan in een gewijzigde situatie moet in volle vrijheid mogelijk zijn. Want eerst dan komt er ruimte voor het duidelijk stellen van grenzen. Over die grenzen laat het evangelie geen misverstand."

De heer Jonker geeft ook hier zijn bescheid. Hij laat het evangelie spreken:

"— want waar de Geest van de Heer (Jezus) is, is vrijheid." "U bent geroepen om vrij te zijn. Maar gebruik die vrijheid niet als voor wensel voor zelfzucht. Nee, wees elkaar dienstbaar in een geest van liefde. Want de hele wet is vervat in dit ene gebod. 'Houd van je naaste als van jezelf.' De wet is voor ons dus een soort begeleider geweest totdat Jezus kwam Christus heeft ons bevrijd om in vrijheid te leven. Pas als hij u zal bevrijden zult u echt vrij zijn."

Te leven uit deze vrijheid zou de vreugde van de gemeente van de Heer kunnen zijn. Zo kan ze het avontuur aan van het relativiseren van bestaande normen en moraal. Maar dan ook durven we positief te staan tegenover het vreemde dat ons door een jongere generatie wordt aangereikt en lukt het wellicht toch weer samen op weg te gaan."

Ik zou nog wel meer citaten kunnen gebruiken om om u te laten proeven welke geest uit dit boekje spreekt, maar mij dunkt dit is genoeg. De volgende keer hoop ik u te vergasten waarom ik denk dat vele van onze kinderen niet meer naar de kerk gaan.

De bekering van Kuyper

Vervolg van pag. 13
povere bijbelkennis, die ik aan de Academie opdeed, niet met deze eenvoudige lieden meten. En niet alleen bijbelkennis was er, maar ook kennis van een goedgeordende wereldbeschouwing, zij't ook naar oud-gereformeerde trant. Het was mij soms, of ik op de collegebanken mijn talentvolle leermeester Scholten over de 'leer der Hervormde Kerk' hoorde leraren, edoch met omgekeerde sympathie. En, wat voor mij althans de meeste aantrekkelijkheid had, hier sprak een hart, dat een levenservaring, dat eigen gewaardwordingen en aandoeningen niet slechts had, maar ze ook kende. Dit maakte, dat ik terugkwam. Dat terugkomen wekte genegenheid. Zo geraakte ik in gesprek.

De woordenstrijd nam allengs een einde. Wel deed ik mijn best, om mijn eer als predikant op te houden, maar toch ondanks mijzelf voelde ik bij die ontmoetingen meer neiging tot luisteren dan tot spreken en onwillekeurig merkte ik, dat na zulk een samenspreking het prediken op de zondag beter vlotte. Toch hinderde het mij, dat men zo stijf op zijn stuk stond. Zoveel inschikkelijkheid als ik betoonde, had, meende ik op enige toegevendheid aanspraak. Maar neen, van toegevendheid nooit een zweem. Ik merkte zo, het was die lieden niet om mijn toegenegenheid, maar om de triomf van hun zaak te doen. Zij wisten van geen schikken of plooiën, en al meer kwam ik voor de pijnlijke keus te staan, van of mij scherp tegen hen te zetten, of onverbiddelijk mee te gaan tot de 'volle soevereine genade', zoals zij het uitdrukten, in beginsel erkend was, zonder dat een plaatsje hoe klein ook overbleef voor de veiligheidsklep, waarin ik heil zocht.

Welnu, ik heb mij niet tegen hen gesteld, en ik dank nog mijn God, dat ik die keuze deed. Hun taaie volharding is mij de zegen voor mijn hart, het opgaan van de morgenster voor mijn leven geworden. Ik was

wel gegrepen, maar had het Woord der verzoening nog niet gevonden. Dat hebben zij mij gebracht, met hun gebrekige taal in die absolute vorm, waarin mijn ziel alleen rust kon vinden: in de aanbidding en verheerlijking van een God, die alle dingen werkt, beide het willen en werken, naar zijn welbehagen."

Zo ontdekte hij de overeenstemming tussen die eenvoudige mensen en de gedachten van Calvijn's "Instituut." Kuyper zegt het zo: "Calvijn had een kerk gesticht en door die vaste kerkvorm zegen en vrede in de ontvankelijke gemoederen weten te spreiden ... tot bij de arme en de man, die niets was."

Wat Klaas Kuypenga in Ulrum betekende voor Hendrik De Cock, de vader der Afscheiding, betekende Pietje Baltus in Beesd voor de vader der Doleantie. Hij deed in zijn "Confidentie" geen 'verslag' van zijn bekering, maar de kleine luyden stelden het op prijs dat deze grote man hen in zijn hart liet kijken, en zich het evangelie niet schaamde door zich te scharen aan de zijde van hen, die met taaie vasthoudendheid aan de volle soevereine genade Gods vasthielden, en levende lidmaten wilden zijn van Christus' kerk.

VAKANTIE AAN BOORD VAN DE



STEFAN BATORY

De reis naar Europa is al een plezier.
Vertrekdata in 1983 vanaf Montreal naar

LONDEN

Wo. 11 mei
Vrij. 26 aug.

*MONTREAL

Wo. 1 juni
Wo. 28 sept.

*POLEN

Di. 26 juli
Vrij. 28 oct.

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THANKS

ARENDs: To the many people who remembered us on our 50th Wedding Anniversary, we express our sincere thanks.

Mr. and Mrs. Henk Arends, Red Deer, Alta.

DE JONG: Mr. and Mrs. B. De Jong give thanks to God for the 55 years he has given to them as husband and wife. To all those who made the celebrations of this occasion such a blessing by sending cards or extending personal congratulations, a heart-felt thank you all.

BIRTHS

BONVANIE: God blessed us with our fourth child, a daughter, ELAINE RUTH. Born March 17, 1983. The happy parents are: Barend and Hennie Bonvanie (nee Haringa). A sister for Gilbert, Douglas, and Richard. Woodstock, Ont.

de WALLE: We thank the Lord again who has richly blessed us with a daughter, ALANA ELIZABETH, born on February 8, 1983. A sister for Leah and Fraser. Third grandchild of Mr. and Mrs. Sam de Walle of Calgary, Alta., and sixteenth grandchild of Mr. and Mrs. Dick Baarda of Victoria, B.C. "Give thanks to the Lord for he is good" (Psalm 118:29). Ed and Sarah, Terrace, B.C.

MUIZELAAR: Dave and Jane Muizelaar are happy to announce that again God has brought joy into their hearts and home with the gift of a son, MITCHELL DAVID. A brother for Dorothy, Heidi, Gloria, Erica, Tanya and Amanda. Picture Butte, AB T0K 1V0

MARRIAGES

HYRVE-BEUKEMA: In the spirit of christian joy, Arnold and Winnie Hyrve and Alvin and Joanne Beukema announce the marriage of their children, KARI KIM and PETER GREGORY. The ceremony will take place, D.V., on Saturday, May 7, 1983, at 3:00 p.m. in the First Chr. Ref. Church of Calgary, Alta. Future address: 1212 4th St. N.W., Calgary, AB T2M 2Y5

WIELHOUWER-KOETSIER: Mr. and Mrs. Adrian Wielhouwer of Owen Sound, are happy to announce the forthcoming marriage of their daughter, CHERYL ANN, to RAYMOND JACOB, son of Mr. and Mrs. Henry Koetsier of Hamilton. God willing, the vows will be witnessed by family and friends on Saturday, April 23, 1983, at 3:00 p.m., in the Mount Hamilton CRC. Rev. Raymond J. Sikkema officiating. Future address: 205 44th St., Hamilton, ON L8T 3H5

ANNIVERSARIES

Scheveningen Hamilton, Ont.
1928 April 18 1983
It is with thankfulness to the Lord that we announce that our parents have been granted 55 years of married life together. In spite of ill health and sorrow he has abundantly provided.

ADRIANA and KRYN PRONK
(nee Pronk)

Dick Vander Maarrel (Mien, deceased); Leo, Betty; Leanne, John, Rick, Audrey — Hamilton, Ont.

John Voortman
(Bep & John Voortman, deceased) — Hamilton, Ont.

Audrey & Peter Hamstra; Jerry, Kim, Anita, Peter, Karen, Mark — Copetown, Ont.

Cornelis & Ricky Pronk; David, Timothy — Grand Rapids, Mich.
Reception: Saturday, April 16, D.V., 2:30 to 4:30 p.m. Free Reformed Church, 1114 Mohawk Rd., Ancaster, Ont.

Best wishes only.
Home address: 45 Jameston St., Hamilton, ON L9C 2S1

Tzummarum Brampton
1928 April 19 1983
With thanks to the Lord, we hope to celebrate the 55th Wedding Anniversary of our parents and grandparents,

JAN and JELTJE SIDERIUS
(nee Laanstra)

We pray that the Lord will continue to bless Mom and Dad.
John & Francine Siderius
Ann & Allen deVries
George & Francis Siderius
Andrew & Hazel Siderius
Weit & Kathy Siderius
Jane & Harry Aasman
Silvia & Doug Chartrand
Ruth & Klaas Vandermeer
Stuart & Corry Siderius
and 34 grandchildren and 3 great-grandchildren.
Home address: 44 McCaul, Brampton, Ont.

Assen St. Catharines
1943 April 28 1983
"I lift up my eyes to the hills.
From whence does my help come?
My help comes from the Lord,
who made heaven and earth"
(Psalm 121:1,2).
With grateful hearts we celebrate,
the Lord willing, with our parents
and grandparents,

CLARENCE and SUSAN
SINKGRAVEN

their 40th Wedding Anniversary.
With love and congratulations:
Mike & Lucy Sinkgraven; Lisa,
Michelle — Grand Rapids, Mich.
Mike & Helen Gilbert; Michael,
Christopher, David — St. Thomas
Janet Scholman; Sandra — St.
Catharines, Ont.

Rick & Ruth Sinkgraven; Joshua —
Sioux Falls, South Dakota
Bert & Janet Sinkgraven; Heather
— Halton Hills, Ont.

Open house will be held Saturday,
April 30, 1983, from 2-4 p.m., at
Maranatha Chr. Ref. Church, 301
Scott St., St. Catharines, Ont.
Home address: 79 Linwell Rd., St.
Catharines, ON L2N 1R6

OBITUARIES

The consistory of the First Chr. Ref. Church of Toronto, extends most heartfelt condolences to our deacon Phil Van Groningen at the occasion of the death of his wife,

JANNY VAN GRONINGEN

who served our congregation in the Fellowship Committee.
We console Phil and each other with the apostolic word: "For to this end Christ died and lived again, that he might be the Lord both of the dead and the living" (Romans 14:9).

OBITUARIES

On Saturday, March 26, 1983, our beloved husband, father, and grandfather,

NEIS GREIDANUS

died peacefully to be with his Lord Jesus Christ.

We may look back at 77 blessed years and look forward to the resurrection of the body (1 Cor. 15). "Blessed are the dead who die in the Lord ... that they may rest from their labours, for their deeds follow them" (Rev. 14:13).

Loving husband of Susan Greidanus (nee Tiersma).

Dear father of:
Janice & Horace Baker — Sarnia
Sidney & Marie Greidanus — Edmonton

Morris & Alice Greidanus — London
Thomas & Janet Greidanus — Edmonton

Bea & George Vandervelde — Toronto

Wilmá & Vern Gleddie — Edmonton
Peter & Bette Greidanus — Lethbridge

Helen & Gil Vergilio — Kamloops
Fondly remembered also by 33 grandchildren and 3 great-grandchildren.

Funeral services were held in the Second Chr. Ref. Church of Edmonton on Wednesday, March 30, 1983.

Home address: 11136-110 A Ave., Edmonton, AB T5H 1K1

JOHN JONKER

received the fullness of life
on March 23, 1983
at the age of 31.

Praise the Lord for the difference
He made in John's life.

Praise the Lord for sparing him the
length of illness.

Praise the Lord for the family He
chose John to come from.

Praise the Lord for the friends
we have.

Praise the Lord for leading John
to marry me.

Praise the Lord for being a tender
and loving father.

Praise the Lord for letting us
choose our eternal future.

John's favourite Bible passage -
Psalm 8.

Greatly missed and remembered
forever:

His wife - Jo-Anne
his children:
Kristin, Reuben and Matthew.

Home address: 106 Dalegrove Dr.,
Kitchener, ON N2M 2G5

We mourn the sudden loss and rejoice in the new life of our son-in-law, brother-in-law and uncle,

JOHN JONKER

age 31.

Again we are reminded, as at the time of our wife's and mother's recent passing that "I know whom I have believed, and am persuaded that he is able to keep that which I've committed unto him against that day."

We thank the Lord for the comfort he extends to his wife Jo-Anne and his children Kristin, Reuben and Matthew.

Psalms 146:5-9.

John Lammers
Wilma & Pete Reitsma

Diane & John De Gier
Grace & Henry Bult

John Lammers & Sonya Kroes
(fiance)

Carol Lammers
niece and nephews

Home address: 106 Dalegrove Dr.,
Kitchener, ON N2M 2G5

After much suffering, our Lord called to her eternal home, our beloved friend of many years,

JANNY VAN GRONINGEN

wife of Phil.

May our God be very near to Phil and comfort him as he alone can.

Gerard & Janny Lock
Harry & Cathy Snoek

Engel & Tina Van Beilen
Dick & Jiny Van Wyck

Wietse & Leny Venema

OBITUARIES

"The Lord is my Light and my Salvation,
Whom shall I fear
If God be for us then who can be against us

The Lord is my Strength and my Redeemer
Whom shall I fear."

On March 23, 1983, the Lord suddenly called home our dear friend and fellow singer,

JOHN JONKER

May our gracious Father grant strength and healing to his wife JoAnne and his children Kristin, Reuben and Matthew.

The Jubal Singers:
Jake & Judy Benjamins — St. Clements

Peter & Linda Dykstra — Kitchener
Jerry & Jane Huiskamp — Kitchener

Henry & Jan Van Stralen — Kitchener

"Because the Lord is my shepherd, I have everything that I need
He lets me rest in meadows green
And leads me beside the quiet stream,
He keeps on giving life to me
And helps me to do what honours him the most,

Even when walking thru the dark valley of death
I will never be afraid, for he is close beside me.

Guarding, guiding all the way,
He spreads a feast before me —
In the presence of my enemies,
He welcomes me as his special guest,
With blessing overflowing, his goodness and unfailing kindness
Shall be with me all of my life;
And afterwards I shall live with him Forever in his home."

JOHN W. JONKER

We want you to share with us our deep sorrow over the loss of our son, brother and uncle,

JOHN W. JONKER

dearly loved and treasured by his wife Jo-Anne and their children Kristin, Reuben and Matthew.

We are hurt and stricken, although we rejoice in the sure knowledge that John is praising his Redeemer whom he loved and served, and to whose glory he sang his songs.

Rev. & Mrs. Peter M. Jonker
Leo & Irene; children
Herman & Magda; children
Roland & Cobi; children
Peter & Frances; children
Alma & Clarence; children
Margot
Martin & Antoinetta
Caroline & Ron

home to him.

As friends and sisters in the Lord, we extend our sincere sympathy to JoAnne and to his 3 children Kristin, Reuben and Matthew.

"O Lord, our Lord, how majestic is your name in all the earth. You have set your glory above the heavens. What is man that you are mindful of him? You made him a little lower than the heavenly beings and crowned him with glory and honour. You made him ruler over the works of your hands; you put everything under his feet" (Psalm 8).

Women's Coffee Hour Break,
Waterloo Chr. Ref. Church

Clerks

You are requested to add C.C. to the mailing list of your church bulletins: Rev. J. van Harmelen, Caesarea, ON L0B 1E0. You can also keep the rest of us informed through the "Church News" column by calling in information about pastors, clerks, classis meetings or the like at (416) 682-8311.

OBITUARIES

On March 13, 1983, the Lord called unto himself our dear wife, mother and grandmother,

JESSIE POELMAN
(nee Kloosterman)

in her 73rd year.
Beloved wife of Thomas Poelman.
Dear mother of:

Frank & Christine Douma — Lyn, Ont.

Martin & Judy Poelman — Aylmer, Ont.

Ron & Rachel Hoekstra — Athens, Ont.

John & Jane Poelman — Athens, Ont.

Jim & Linda Poelman — Wallaceburg, Ont.

16 grandchildren.
Pre-deceased by daughter Betty Douma (nee Poelman).

"The eternal God is your dwelling place" (Deut. 33:27a).

"Trust in the Lord with all your heart and lean not on your own understanding. In all your ways acknowledge him and he shall direct your paths."

On Friday, March 18, 1983, the Lord called home,

HANK VREUGDENHIL

Dear husband of Addie (nee De Raaf).
Loving father of:

Jim
Joanne
Mark
Marlene

— at home

Son of: Cornelis J. and Johanna Vreugdenhil (Chatham)

Brother of:

Abram & Jose Vreugdenhil — Rotterdam, Holland (Abram dec. Sept. '81)

Jack & Corrie Vreugdenhil — Owen Sound

Joe & Nancy Vreugdenhil — Alamo, California

Jane & Jake Timmerman — Owen Sound

Cor & Sara Vreugdenhil — Chatham

Theresa & Cor Horneman — Lansing, Ill.

Pete & Ann Vreugdenhil — Ottawa

Arie & Corrie Vreugdenhil — Grandville, Mich.

The funeral was held on Monday, March 21, 1983 in the First Chr. Ref. Church, London. Rev. Peter Hogterp officiated.

Home address: 51 Winding Way Cres., London, Ont.

Psalm 116.
On March 19, 1983, the Lord took home to himself, our beloved wife, mother, grandmother, and great-grandmother,

ANNE WYNIA

at the age of 80 years.
Beloved wife of Otto Wynia.

Children:

Klaas & Ann Wynia — Hamilton, Ont.

Ann & John Lodewyks — Ancaster, Ont.

Theo & Trudy Wynia — Hamilton, Ont.

12 grandchildren and 2 great-grandchildren.

Predeceased by a granddaughter.

Funeral service was held at the First Chr. Ref. Church, Hamilton, Ont., on March 22, 1983, at 2:00 p.m. with Rev. J. Postman officiating.

Home address: 140 Robinson St., Apt. #907, Hamilton, ON L8P 4R6

PERSONAL

Drivers wanted for trip to Alberta at end of April to share costs. Call: (416) 834-4086.

Sincere christian widow would like to correspond and meet with a Chr. gentleman in late 60's. Reply to: Box #4743, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Classified Advertising

PERSONAL

Our family is planning to travel from the Hamilton area to BC's lower mainland this summer, in our van, pulling a tent trailer, sleeping six. We prefer to drive one way only, and to return to Ontario by plane or train. To that end, we are looking for a family with similar travel plans, to drive the van and trailer back to Ontario for a negotiable rental fee. The exact timing of the trip is also open to discussion.

Anyone interested, please contact: H.A. Scholtens, R.R.#1, Freeleton, ON L0R 1K0; phone: 659-3065

TEACHERS

BOWMANVILLE: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2; phone: (416) 623-5940, invites applications in the following areas: **French, science, PE/English.** Send resume, references, and applications to the school, c/o Ren Siebenga.

CHATHAM: Chatham District Christian Secondary School invites applications for a position in **French** and possibly a course in **English** about 3/4 time. Come and join a dedicated staff and experience the joys of teaching in a smaller Christian High School. Send your letters of inquiries and/or applications to: Henry Kooy, Principal, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4; telephone: (519) 352-4591 (school) or (519) 354-9528 (home).

DUNDAS: Calvin Christian School invites applications for the 1983/84 school year for a teacher to teach **grade 8 half time** and/or a **remedial class** half days. An interest in and knowledge of music will be an asset. Please send letters of inquiry, applications, and resume to: Garry Glasbergen, Principal, Dundas Calvin Christian School, Inc., R.R.#2, Dundas, ON L9H 5E2; phone: (416) 627-1411 (school) or (416) 689-6259 (home).

FRUITLAND: John Knox Memorial Christian School invites applications for a **half time grade 2 position** and a possible opening in the **senior grades.** Please submit applications to: Mr. J. Van Breda, Principal, John Knox Chr. School, Box #27, Fruitland, ON L0R 1L0; phone: (416) 643-2460.

METCALFE: Metcalfe Community Christian School Association invites applications for the position of **teaching principal** in a small interdenominational school in the Nation's capital region. Send application to: Alice Proper, Broad Secretary, R.R.#2, Russell, ON K0A 3B0; phone: (613) 445-3219.

STRATFORD: Stratford and District Christian School has a definite opening for a **combined grade 1 and 2 position** with approximately 15 students, and a definite opening for a **combined 3,4,5 position;** duties to commence in September, 1983. Direct inquiries to: A.J. Vanderstoel, Principal, c/o Stratford Christian School, Box #276, Stratford, ON N5A 6T1; phone: (519) 271-7292 (school), or (519) 284-1031 (home).

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible vacancies in **part-time kindergarten** and **part-time music.** Interested applicants are asked to submit a complete application and resume to: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott Street, St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

TEACHERS

THUNDER BAY: Thunder Bay Christian School, K-8, is seeking applications for a teacher for the **primary or intermediate grades.** Also required is a regular **supply teacher** with ability in Music, French and Remedial teaching and possible secretarial work. For further information, call Mr. J. Tamming, Principal for 1983/84, at (519) 623-2261, or contact the Secretary of the Board, Mrs. Cathy Ypma, 582 Hilldale Rd., R.R. #15, Thunder Bay, ON P7B 5N1; phone: (807) 767-5634.

BURLINGTON, WA: The newly organized Christian School Society of Burlington, Washington, is seeking application for a **high school teaching position.** We desire a strongly disciplined, covenantal reformed education for our children, and likewise those who apply should be committed to this. Qualifications in math, science, accounting and a foreign language are desirable. Those wanting more information about the school and position please call: Allan Oudman (206) 856-6576; 2479 Hoehn Rd., Sedro-Woolley, WA 98284.

LETHBRIDGE: Immanuel Christian School is seeking applications for a position as **school librarian.** Send resume and applications to: Mr. Herman Konynenbelt, Principal, 803 - 6th Ave. N., Lethbridge, AB T1H 0S1; phone: (403) 327-4223 or (403) 328-4782.

MEDICINE HAT: Medicine Hat Christian School, due to expansion and possible staff change, will have openings in the **primary and intermediate grades.** Preference will be given to those that have special qualifications in music and/or physical education and/or French. Also needed a teacher for a **combined kindergarten/relief duties position.** Applicants may apply for one of these placements.

We are an interdenominational school and presently in our first year of operation and growing. If you are looking for a new challenge and like to be part of a dynamic school community, please apply! Forward resume and transcripts to the Medicine Hat Christian School, 318 - 8th St., N.E. Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

NEERLANDIA: Neerlandia School (grades 1-10, 8 teachers) requires a secondary **language arts teacher** for grades 7-10 for the 1983-84 school year. We also have a possible opening for a **grade one/two combination.** Please send resumes and letters of inquiry to: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0 or phone: (403) 674-5581 or 674-4308 (home).

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1983/84 school year in the areas of:

- English • Bible • Mathematics • General Science
- Business Education - typing, accounting • PE - girls
- Home Ec. • French

and possible openings in other major subject areas requiring a background of several majors and/or minors and broad range of interests. Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application, with resume, references, and credentials to:

15353-92nd Ave., Surrey, B.C. V3R 1C3

For further information contact:

F. Herfst, Principal

(604) 581-1033 (school) or (604) 524-6753 (home)

PASTOR NEEDED

SARNIA: Second Chr. Ref. Church of Sarnia is in need of a **pastoral assistant** to provide leadership and counselling to its youth and young married couples - a challenge for the right person to help our younger members cope with the complex problems they face today. For more details and complete job description, write to: Search Committee, c/o Mrs. T. Haagsma, 1354 Blackwell Rd., Sarnia, ON Canada N7T 7H4

ACCOMMODATION

WANTED: 21-year-old working girl in **Toronto** would like to share an apartment with one or two others, starting May 1st. Please call Debbie at: (416) 466-9785 in the evenings and weekends.

FOR RENT

AURORA: One bedroom self-contained apartment suitable for single working adult; available May 1st. Phone: (416) 727-8832.

HELP WANTED

An experienced man wanted on a **dairy farm;** married. Phone: (519) 357-1688.

Wanted: Live-in housekeeper-companion for cheerful elderly woman who uses walker following hip surgery; share large house overlooking Georgian Bay, Parry Sound, Ont.; room, board, salary provided; cooking, housekeeping required. If interested, write: Mrs. L.C. Nanders, 26 Willingdon Blvd., Etobicoke, ON M8X 2H2; or phone: 239-9538 after 5:00 p.m. or weekends.

EMPLOY WANTED

Young man, 21, seeking full-time **farm work in poultry or hogs;** has 5 years experience in broilers. Call collect: 1(705) 324-3278, Bryant Bandstra.

Young Christian married man, age 20, would like a full-time job on a **dairy farm;** have experience in milking cows and all equipment; references available. Phone George Muizelaar, Stoney Creek, Ont.; 1(416) 664-6459.

Looking for a teaching position? Stop right here!!! Check C.C.'s teacher listings for possible openings.

TEACHERS

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior/secondary, science and English** teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

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600 feeder hog barn: 250 acres land; owner retiring.

200 acres dairy: going concern, including cows quota and equipment; price reduced.

327 dairy: complete cows quota and equipment; Harvester silos, free-stall setup.

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PETER DAMSMA
R.R.#5, Clinton, ON
Phone: [519] 482-9849

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Toronto line 691-6111

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res. (705) 995-2879



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M.L.S. Realtor

ITEMS WANTED

Wanted: Old Dutch big "Staten-bijbel". Write to: E.J. Bosch, Box 368, Nobleford, AB T0L 1S0, Canada; phone: (403) 824-3725.

COTTAGES

ALTON LODGES

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LEN & RITA BETTE

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COTTAGES

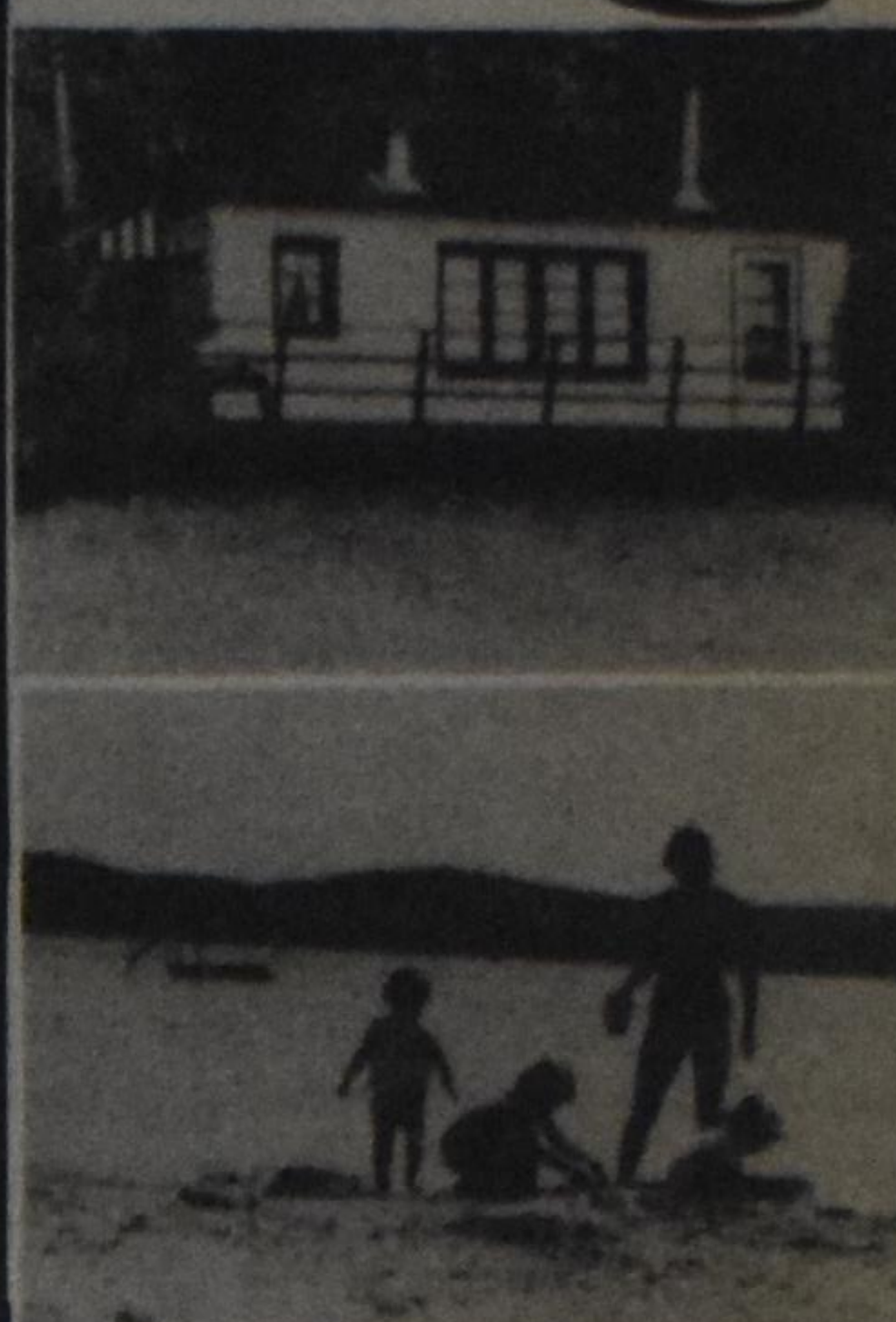
Looking for a quiet summer resort? We have 10 cottages, boats and motors. Our store is well-stocked with groceries, confectioneries, bait and ice. Excellent swimming and fishing. For further information our winter address is:

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Toronto: 416-223-4012

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Classified Advertising

SUMMER JOB MARKET

AGINCOURT: Enthusiastic university student seeks employment from May 2 to September 2; I am 19, male, and experienced in several fields: computer programming, wholesale and retail sales, and security; a former SWIMer, I will be attending Calvin College this fall in the Pre-Med program. R. Hiemstra, 19 Hayward Cr., Agincourt, ON

ANNAN: 17-year-old girl, with experience in babysitting, housekeeping, farming and working in the hospital. Willing to be an older lady's companion; willing to try anything; can drive; if needed, references are available; willing to start in the middle of June; phone: (519) 371-0450 and ask for Judy. Judy Struyk, R.R.#2, Annan, ON N0H 1B0

BEAMSVILLE/WELLAND: 21-year-old honour student, 2-year business course (Sales and Merchandising), would like job in **advertising** (copywriting, layout or other) or in a **marketing department**; also interested in management-trainee or banking position; preferably in Niagara Region to Toronto area; will consider other locations; have references; available May 1, 1983. Lorraine Vandersteen, R.R.#2, Frost Rd., Beamsville, ON L0R 1B0; (416) 563-7626 or 788-0851 (student residence).

BELLEVILLE: 20-year-old, 3rd year Calvin College student, is seeking full or part-time summer employment: May 23-Sept. 1/83; experienced in teacher-assisting, fast-food restaurants, housework and babysitting; willing and eager to work anywhere in southeastern Ontario; resume available on request. Evelyn Wever, R.R. #6, Belleville, ON K8N 4Z6; (613) 962-3350.

BOWMANVILLE: 18-year-old student would like to work in a **nursery** or on a **farm**. Please contact: David Rypstra at 84 Elgin St., Bowmanville, ON L1C 3E4; phone: (416) 623-7081.

BROCKVILLE/OTTAWA: 20-year-old male Redeemer College student seeks summer employment in the Brockville-Ottawa area; willing to do anything; has experience in construction; janitorial work and served as a gas-bar attendant for one year. Vocational goals: church-related work. Write or call Walt VanderWerf, 657-1 Francis Rd., Burlington, ON L7T 3X6; phone: (416) 637-9632 or after April 20th (613) 342-5240.

BOWMANVILLE: 16 1/2-year-old boy, with some experience on dairy farm, is willing to work and learn; good references of former employer can be obtained. Call: (416) 623-4120.

BROCKVILLE: 18-year-old girl seeks work for July and August; experience in child-care, as mother's helper and on pig farm; have secretarial and accounting skills; grade 13 grad.; prefer to work in Ontario. Call (613) 923-5385 or write to Marilyn Douma, R.R. #1, Lyn, ON K0E 1M0.

BURLINGTON: 19-year-old male student, seeking summer employment to earn money for Chr. College tuition this fall; will do any work; experienced in warehouse receiving, retail sales and the military. For any inquiries feel free to call or write: Mark T. Venema, 261 Linwood Cres., Burlington, ON L7L 4A3; phone (416) 639-5351.

BURLINGTON/WATERDOWN: I am a hardworking, 20-year-old female student looking for summer work; I have factory and restaurant experience. If you have work available starting June 1, 1983, you can contact me at (416) 689-4005 (home) or at (416) 674-1092 (school). Ask for Marg.

CAISTOR VILLE: Enthusiastic and willing worker, grade 12 graduate, 18 years old, is willing to work anywhere in Canada, on a **dairy farm**; has 4 years experience of working on a dairy farm; and experience in the usage of large farm equipment; references available; will start work on June 27 till Sept. 3. Phone (416) 774-3632, Andrew Ytsma, R.R.#3, Caistor Centre, ON L0R 1E0

CAMBRIDGE: 18-year-old female, graduating from grade 12, would like a summer job somewhat related to **horticulture**; would consider a job on a farm; has working experience on a dairy farm; willing to work anywhere in Canada. For more information call: (519) 658-2692 or write Brenda Versteeg, R.R.#21, Cambridge, ON N3C 2V3.

CAMBRIDGE: 16-year-old male, finishing grade 10, has summer experience on hog farm, would like to work on a **farm** anywhere in Ontario; lived on a farm all his life. For more information call (519) 658-2692 or write Jim Versteeg, R.R.#21, Cambridge, ON N3C 2V3.

CAMBRIDGE: My name is Dave Timmerman and I am 18 years old. I am looking for a summer job and am willing to do anything. I have four summer's experience on dairy farms, I can milk and am also an experienced canoeist. Please write to Dave Timmerman, 61 Woodland Drive, Cambridge, ON N1R 2X7; or call: (519) 621-4502.

CENTRAL/SOUTHERN ONTARIO: I am a university student looking for a summer job in Central (southern) Ontario; am experienced in working with mentally handicapped, with children, in research, and in sales. I will be ready to start work in the beginning of May. Call Marion at (204) 586-6351 or write: Marion Habermehl, 109 Bannerman Ave., Winnipeg, MB R2W 0T1.

DRAYTON: I'm a 16-year-old girl looking for summer employment; willing to do anything from mother's helper to working on a farm; references available. For more information contact: Darlene Borger at (519) 638-2066.

CLINTON: Need job, will travel! I am a 21-year-old pre-seminary student - Dordt College; have experience in most forms of farming, including 1 1/2 yrs. full-time on a farrow-to-finish hog farm. Please contact: Norman Visser at 284 8th Avenue, Sioux Center, IA 51250; phone: (712) 722-3866 or James Visser, GMB 304, R.R.#5, Clinton, ON N0M 1L0; phone: (519) 482-3537.

DRAYTON: I am a 22-year-old female enrolled in Conestoga College Materials Management Course; have experience as an office clerk, farmhand and in factory work; need a summer job to enter my 2nd year; am willing to do anything and available May 1 to Sept 1; also have a car. Janet Katerberg, R.R.#2, Alma, ON N0B 1A0; phone: (519) 638-2260.

DRAYTON: 17-year-old girl, high school graduate, (from Woodland Christian High) is looking for a summer job; experience in farming, housework, and will consider anything. Please call Bernice Rumph, (519) 638-2053, Drayton.

DRAYTON: 20-year-old second year Dordt College sociology student is looking for a summer job; experienced in housework, printing office, children's summer camp, and cafeteria work; available May 10, Please call Jacqueline Rumph, (519) 638-2053, Drayton.

DRAYTON: 18-year-old high school student is looking for summer employment on a **dairy farm** or in any other kind of work; preferably within a 50 mile radius; grew up on a dairy farm and worked on a farm last summer by way of one of these ads. Cathy Visscher, (519) 638-2470.

DRAYTON/MOOREFIELD: 15-year-old girl looking for summer employment; would like a job as a **mother's helper** or **babysitter**. Please phone or write: Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

DRAYTON/MOOREFIELD: Enthusiastic 18-year-old girl is seeking summer employment; has experience in mother's helper, babysitting and farming but is willing to do anything; enjoys typing. Please call or write: Sylvia VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

DUNNVILLE: 17-year-old, grade 12 student, looking for employment; has experience on a dairy farm and in greenhouses. Please contact: Joyce Zeldenrust, R.R.#1, Dunnville, ON N1A 2W1; phone: (416) 774-5290.

HAMILTON/CAMBRIDGE: 18-year-old girl, entering her sophomore year at Redeemer College, with experience in housecleaning, babysitting, greenhouse work, field work, filing and office work, wishes a job in the Hamilton or Cambridge area; references available if necessary. Call Sylvia Keesmaat at (416) 383-8289 or write 126 Stonechurch Rd. W., Hamilton, ON L9B 1A3.

HAMILTON: 16 1/2-year-old girl looking for a summer job; willing to learn anything; experience in looking after children, and have worked in a bakery; will live in if necessary; references available, if required. Please call Patti Hagen (Hamilton), (416) 389-4856.

ONTARIO (Hamilton): 20-year-old university student, experienced in **dairy farming**, seeking employment on same, anywhere in Canada, from May-end of August. Phone: (416) 523-6315 and ask for Ray Bergstra, R.R.#1, Shallow Lake, ON N0H 2K0

HAMILTON: 20-year-old female student who has just completed first year at Redeemer College is seeking employment in the Hamilton and surrounding area; available for work May 1, 1983 to August 31, 1983; has experience in working in a grocery store as a cashier; in a bakery dept., and field work; vocational goals: major in Psychology/Social work. Call: (416) 634-6270 or after April 20th, (519) 683-2156 and ask for Marlene Luth.

HAMILTON: 17-year-old looking for summer employment; have experience in looking after children, have worked in a greenhouse and have 3 years of typing in school; am willing to learn anything. Please call Melinda Vis at (416) 385-6938.

HAMILTON: Hi! I'm an 18-year-old girl in need of summer employment; have waitress experience as well as work with children and in photography studio: including cash, filing, sales and assembly; love outdoors and am willing to learn; Hamilton and local area preferred; if you have an opening for someone like me, please call 528-9947, I'm Laura Elkin of 115 Stroud Rd., Hamilton, ON L8S 1Z8.

JARVIS: 17-year-old would like a summer job in Ontario, **babysitting**; will also do housework; will live-in. Please call Brenda at (519) 587-4036.

KERWOOD: I am a 17-year-old, grade 11 student; have worked on a dairy farm for several years; would like work on a **farm**, but will take anything, anywhere in South-West Ontario. Frank Wieling, R.R.#3, Kerwood, ON N0M 2B0; phone 247-3262.

KITCHENER: I am presently enrolled at Humber College of Applied Arts and Technology as a 1st year student in the two-year Mental Retardation Counsellor Program. Practical experience; also have experience as a cake decorator and sales clerk. If interested, please contact Helen Lammers at (519) 745-4322 or send letter to 18 Wilkins Dr., Kitchener, ON N2E 1L2.

LUCKNOW: 18-year-old would like a summer job. I have experience babysitting and will also do secretarial work; can drive if needed; will also live-in. Please write to: Gwen Vandervelde, R.R.#3, Lucknow, ON N0G 2H0 or call: (519) 529-7465.

LUCKNOW: 17-year-old grade 12 student is looking for summer employment; will clean house, babysit, or do some form of gardening. Call (519) 529-7603 or write: Wilma Brink, R.R.#6, Goderich, ON N7A 3Y3.

NEWMARKET: 17-year-old student looking for a job on an Ontario **farm**; experienced in both livestock and vegetable farming; available mid-May. Please contact: Dean Adema, 407 Roywood Cres., Newmarket, ON L3Y 1A9; phone: (416) 898-6352.

NIAGARA PENINSULA: I am a 16-year-old highschool girl, a student at Smithville Dist. Chr. Highschool; I am looking for a summer job anywhere in the Niagara Peninsula; am experienced in babysitting and housecleaning and also willing to do other work. Call: (416) 386-6748 and ask for Sophia.

NIAGARA PENINSULA: Hard-working Redeemer College student looking for employment from April 25th to September 1st; willing to do all types of work; preferably in the Niagara Peninsula. Phone: 634-6270 weekdays and 386-0024 on weekends. Ask for Judy.

ODESSA: Young man, turning 20 soon, seeks employment from May 1st to Sept. 1st on a **farm**. Has worked the past 9 summers on a dairy farm. Call or write: (613) 386-3623. Ron Stam, R.R.#1, Odessa, ON K0H 2H0.

PETERBOROUGH: 17-year-old student, who has worked two summers on dairy farm, would like to work on **farm** again this summer; references can be obtained - from former employer. John Vellekoop, R.R.#5, Peterborough, ON K9J 6X6; phone: 1-(705)-939-6796.

PORT COLBOURNE: Dairy farmers son, going into Grade 12, fully experienced, is looking for summer job anywhere in Canada. Call: (416) 834-4086.

PORT DOVER: 16-year-old male, has experience on a dairy farm. Would be interested in working on a **dairy farm** in Canada. Phone (519) 426-2813, Port Dover, Ont. and ask for Wayne.

PORT PERRY: 19-year-old girl looking for summer employment (anywhere in Ontario); willing to do anything from mother's helper to farm work, has experience in both and willing to learn anything new. Call Patricia Hoekstra at (416) 985-8097.

ST. CATHARINES/TORONTO: 21-year old college student available for work from May 10 to Labour Day weekend; have 2 years sales clerk experience, and also like working with children. Ask for Marlene at (416) 222-0006 or (416) 934-3605.

ST. THOMAS: Female, 16 (Grade 11) would like to babysit, clean houses, pick strawberries or almost anything else in or near St. Thomas, Ont. Please contact Yolanda Meyer at 631-6528, 340 Elm St., St. Thomas, ON N5R 1J8

SEAFORTH: 16-year-old girl looking for summer job; experience in babysitting, gardening, greenhouse work, housekeeping; willing to learn. For more information call: 527-0705 or write: Jane Van de Ban, R.R.#1, Seaforth, ON N0K 1W0.

SELKIRK: 18-year-old dairy farmer's son eagerly seeks employment on a **farm**; available immediately, preference central Alberta. Contact Harry Oosterhoff, R.R.#1, phone: (416) 779-3940.

STRATHROY: 16-year-old student would like summer job on any **farm**; has some experience. Preferably in south western Ontario. Write: S. Dykstra, 211 E. Centre St., Strathroy, ON N7G 1T3.

Classified Advertising

Summer Job Market

THAMESFORD: 16-year-old boy looking for summer work; has some experience in poultry and pig farming; willing to work anywhere in South-Western Ont.; Grade 10 student. Write or call Ed Amsinga for more information. R.R.#4, Thamesford, Ont.; phone: (519) 285-5217.

THAMESFORD: 18-year-old high school graduate looking for summer employment in South-Western Ont.; experience in poultry, vegetable, fieldwork and babysitting; has driver's licence. Call or write Marcia Amsinga for more information. R.R.#4, Thamesford, ON N0M 2M0; phone: (519) 285-5217.

THAMESFORD: Female, 17-year-old (grade 11) student, interested in a summer job; has had experience in babysitting, farm work, greenhouses and is willing to do anything. If you are interested in hiring please phone or write: Lori Bergsma, P.O. Box 158, Thamesford, ON N0M 2M0; (519) 285-2047; references available.

TORONTO: Peter Van Egmond, Jr.; 4110 Garrowhill Trail, Mississauga, ON L4W 2H4; phone (416) 624-6967; Age: 18; Sex: Male; Level of education: completed first year college; work experience: Janitorial assistant; Educational Goals: to become a pastor; Location desired for employment: Toronto and surrounding areas (most preferably west end of Toronto).

TORONTO: 24-year-old female, hopefully entering teacher's college in September, would like a summer position in the Social Service Field (Toronto area); I have three years experience working with the retarded, Social Services Degree and BA in Psychology. Phone: Joanne, 845-4527.

TRENTON: Calvin College student, female, 18 years old, needs summer job to enter 2nd year college; previous experience includes bakery assistant, work with children, cleaning, and cottage industry; will take acceptable job anywhere; available after May 23. Sally Van Geest, 29 Manor Cres., Trenton, ON K8V 3Z6; phone (613) 394-2514.

TORONTO/WILLOWDALE: 18-year-old boy would like a job on a farm for the summer; experienced. Call Ed Griffioen at 221-5949.

WALLENSTEIN: Young man, 16, raised on dairy farm; willing to do any kind of work; available second week in June till end of August. Phone: (519) 638-2470.

WATERLOO/LUCKNOW: Young man, 20 years old, seeking position from May 1 to the Labour Day weekend; will work anywhere in Canada; looking for a business, clerical position; second year of university accounting, business statistics and computer programming experience. Write or call Adrian Korten, 55 Willow St., Waterloo, ON N2J 1V7; phone: (519) 395-5006.

WILLOWDALE: A Consumer and Community Service graduate and planning to take the senior year of Food Service Management in September. I am seeking summer employment in Food Service. Please call or write Rhea at 19 Bishop Ave., Willowdale, Ont., (416) 222-9352 before 9 a.m. and after 10 p.m.

WOODSTOCK: Hello! I am a 16-year-old, grade 11 student, looking for a job this summer. I enjoy reading and writing and am willing to do just about anything. If you are interested in hiring me, please phone or write: Wilma Luth, R.R. #1, Burgessville, Ont. N0J 1C0, (519) 424-9316.

WYOMING: Ambitious, responsible 17-year-old male, grade 12 graduate with driver's licence seeking farm employment; preferably beef or dairy farm in South-western Ont.; lives on farrow-to-finish hog farm, experienced with hogs and cashcrops and eager to learn something new; available from about the third week in June until the end of August. James Korvemaker, c/o A. Korvemaker Farms Ltd., R.R.#3, Wyoming, ON N0N 1T0; phone: 845-3823.

WYOMING: 18-year-old, with experience on farrowing-to-finish pig farms and poultry farms, and some experience on dairy farm, is willing to work anywhere. David Verroen, R.R.#2, Wyoming, ON N0N 1T0; phone: (519) 899-4435.

GRAND RAPIDS (Calvin College): 21-year-old Dutch male immigrant studying at Calvin College needs a job and place to stay for the summer; preferably on a farm; agriculturally educated in Holland, and experienced in farm work. Contact Gerrit Keegstra, 114 Bolt Hall, Calvin College, Grand Rapids 49506 MI U.S.A.

IOWA (BOWMANVILLE): A second year Dordt College student, 20 years old, male, would like to earn money for the next school year; has 5 years experience on fruit-cash crop dairy farm; good references available; will do other kinds of work as well. Write or call: J. Wesselius, Dordt College, Box #479, Sioux Center, Iowa, U.S.A. 51250; phone: (712) 722-3771 ext. 6712.

Edmonton: 18-year-old, 1st year college student, would like summer job on dairy farm in central Alberta. Willing to do house work; grew up on beef farm and participated in a 4-H beef club for 9 years; available April 25, 1983. Theresa Dieleman, 9731-144th St., Edmonton, AB T5P 1K3; phone: 451-6206.

MONTREAL, PQ: Young man seeking position as a machinist. 3 years experience; excellent references as a class B set man; seeking the opportunity of full-time position. Rob Lindeman, (514) 684-5399. 1-9th Ave., Roxboro, Montreal, PQ H8Y 2M7

MONTREAL/QUEBEC: Responsible, mature, 18-year-old student would like a job as a live-in nanny to care for children with a reliable family in Montreal or Quebec city on a full-time basis for the summer months in order to brush-up French; will do very light housework; starting June 28, 1983 until September 5, 1983. Please write to Doreen Hoogvliets, 945 Queenston Rd., Apt. 73, Stoney Creek, ON L8G 1B8.

HELPWANTED

ST. GEORGE: Wanted - student on dairy farm; must be able to milk, can start end of May. Phone or write: Kryn VanderBerg, R.R.#2, St. George, ON N0E 1N0; phone: (519) 448-1512.

Don't miss the Hamilton Distr. Chr. High School play this year!
It is the story of
DAVID AND LISA
who attend a school for the emotionally disturbed.
The play will be performed, D.V., on
April 15, 16, 22, 23 at 8:00 p.m.
Come alone (\$3.00) or bring the family (\$10.00)
Reserved seats, tickets available from the students or take your chance at the door.

De Hollandse Dag

Deze wordt dit jaar gehouden op

8 juni 1983

in het Moorefield Park

★ Spreker is Ds. J. Van Harmelen ★

Verder is er muziek, samenzang en voordrachten.

Koffie en Koek vrij. Neem uw lunch mee.

De Commissie

1958 **WYOMING** 1983
John Knox Christian School
Anniversary Celebration April 30, 1983
2:00 p.m. Thanksgiving Service in the Wyoming Christian Reformed Church
Speaker: Rev. J. Nutma
* School Choirs * Music
4:00 p.m. Open House — Reunion in the School
Refreshments followed by a Potluck Supper
We would appreciate hearing from former staff members who plan to attend.
William Hordyk, Box 81, Wyoming, Ontario N0N 1T0

Singles Fellowship Day

Single adults; Widows; Widowers; and Single parents.

Saturday, May 7, 1983

Toronto District Christian High School, Woodbridge, Ont.

Cost: \$25.00

Singing; Workshops; Speaker; Social activities.

Register before April 23, 1983

c/o 37 Mabley Cres., Thornhill, ON L4J 2Z7

Make cheques payable to Single Fellowship.

HOSTING YOUR WAY

ROCKY MOUNTAIN HOUSE, ALBERTA: Bed and breakfast for up to five people at \$6.00 each. Contact early if possible. John and Cathy Vander Vos, P.O. Box 3, Rocky Mtn. House, AB T0G 1G0. Tel: (403) 626-6326. (sample ad).

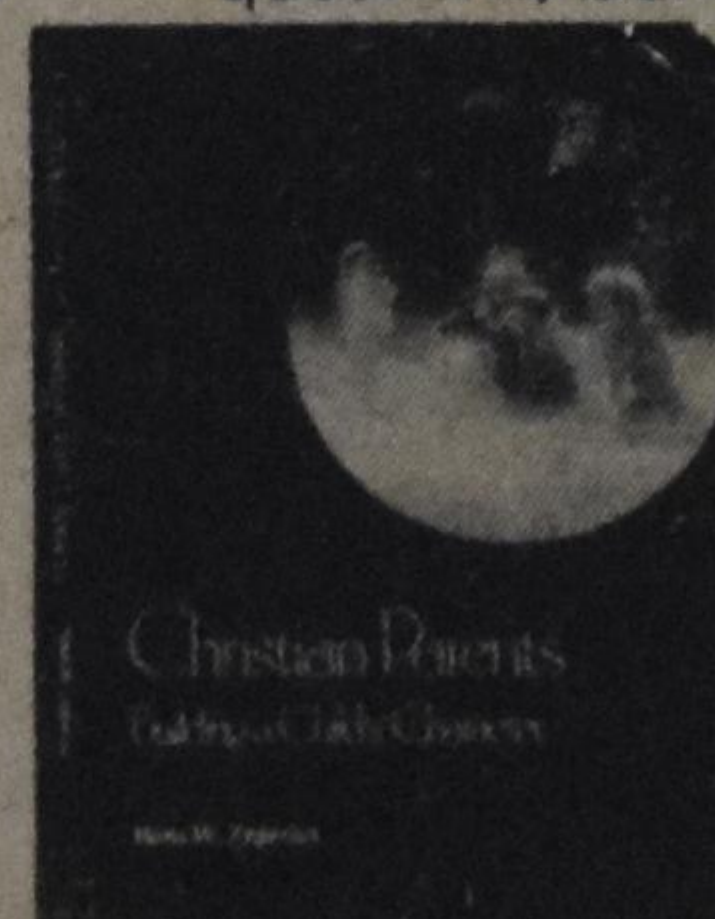
The Camping and Recreation Issue of Calvinist Contact, May 20th, will feature a **Hosting Your Way** column which will list, free of charge, names and addresses of Reformed Christians who are interested in providing bed and breakfast for a nominal fee to fellow members of the Reformed community who happen to be travelling through their locality this summer. The **Hosting Your Way** column is designed to develop community contact and fellowship, not the tourist home industry. Send particulars by May 2 to:

Calvinist Contact
CAMPING AND RECREATION ISSUE
99 Niagara St., St. Catharines, ON L2R 4L3
or call: (416) 682-8311

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CJVB ALL CANADIAN
1470 RADIO
we're the one!

Calvin is YOUR College.
You've paid for it,
prayed for it... now
why not join it?



You are cordially
invited to a learning
vacation at Calvin!

WHEN?

July 9-16, 1983

FOR WHOM?

All friends of Calvin—singles, couples, families; young and old. Children's activities and babysitting provided.

THEME?

A Sound Spirit
in a Sound Body

SEMINARS?

Professor Cornelius Plantinga—
Spiritual Hygiene
Professors Ralph Hondert and
Peter Tigchelaar—
*Temple-Building: Getting
and Staying Physically Fit*

MEALS AND HOUSING?

All provided by the college.

FREE TIME?

All afternoons. Enjoy Calvin's facilities and the attractions of Grand Rapids and Western Michigan. A social activity each evening.

WHAT'S NEW?

Exciting prelude '83 for 9th and 10th graders runs concurrently with Summerfest: Computer Camps for children grades 4 and up. (At additional cost.)

COST?

\$190 each adult; \$75 each child ten and over; \$45 each child five through nine; \$25 each child under five; suite accommodates five persons—\$15 for each additional adjacent room.

NOT STAYING ON CAMPUS?

\$75 Visitor's fee includes everything but room and board.

Reservations or Information?

SUMMERFEST

Alumni Office
Calvin College
Grand Rapids, MI 49506

Christians are never finished learning. Calvin recognizes its responsibility to provide lifelong learning opportunities for its alumni and friends.

Fryske youn yn Sarnia.
Op freed, 22 april

sille wy wer een
gesellige joun hawwe.
Der is wer fan alles te doan:
Sjongen, mesyk en wat stikjes.
* Koffe en Koeke is frij.

Christian High skoalle
295 Essex St.
Sarnia, ON

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RELATIVES OVERSEAS?
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For details call:

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181 King St. W.
Dundas, ON L9H 1V3
523-0221 or 627-9271

Organ Recital Peter Spoelstra

Saturday, April 16, 8:15 p.m.

First Christian Reformed Church of Hamilton,
Charlton and Hess Streets

This free concert is a repeat of Peter Spoelstra's first public performance, given in Enkhuizen on April 17, 1933. Join us for a program of beloved organ compositions followed by coffee and conversation.

Anniversary Invitation

Former and present students, teachers and friends of Timothy are cordially invited to attend the anniversary celebrations on:

May 13 SCHOOL CONCERT NIGHT

Place: Thistletown Collegiate Institute,
Islington Ave. & Fordwich
Time: 7:30 p.m.

May 14 Complimentary PANCAKE BREAKFAST at Timothy

Place: 28 Elmhurst Drive
Time: 8:30 - 10:30 a.m.

Open house at the school till 12:00 noon

REDEDICATION EVENING

Place: Thistletown Collegiate Institute
Time: 8:00 p.m.

Guest Speaker: Mr. Ken Swets, Administrator,
Schools & Public Relations of C.S.I.

(Christian Schools International)

Fellowship will be held afterwards in the cafeteria.

Refreshments will be served.

SEE YOU ALL THERE! MARK THE DATES ON YOUR CALENDAR!

Social Justice Summer Institute

June 26 - July 1, 1983

at Newman Theological College, Edmonton, Alberta

SUBJECT AREAS: Canada's Economic Crisis: A Christian Response; The Church and the Third World: Human Rights in the Philippines; Celebrating Life: Liturgy and Justice; Teaching Justice; Christian Peacemaking in a Nuclear Age; "Voice of Freedom? Tool of Oppression? Perspectives on Canadian Media; Interpersonal Violence in a Violent Society.

RESOURCE PERSONS: Bishop Francisco Claver, Denis Hormann, Don Johnson, Patrick Kerans, Hugh McCullum, Holly Slavik and others.

Room and Board, Financial Assistance and Child Care Available.

For further information, please contact:

The Registrar

Newman Theological College

R.R. #8, Edmonton, Alberta T5L 4H8; (403) 459-6656

Third Annual Fall Foliage Tour

WILLIAMSBURG

7 days - 6 nights

Tour Hosts: Rev. & Mrs. Bruce Woods
Stanley Ave. Baptist Church

Christian Heritage Tour with Attention to
Points of Interest with Christian Significance

Dates: October 12-18, 1983

Cost: \$399.00 (twin) - includes 4 meals

* Visiting Lancaster, P.A.,
Williamsburg & Virginia.

For tour information write or phone:

KARE-MOR TRAVEL
1070 Main Street West
Hamilton, Ontario
L8S 1B4

Phone: (416) 529-7163

Reg #1334944

DE KLOK MOAT FOARUTI

Opfieringen fan it Fryske tonielstik

fan Abe Brouwer
yn 3 bidriuwen

Woensdei 13 April:

yn Strathroy jouns 8 ure Colborne Public School

Freed 15 April:

yn Bowmanville jouns 8 ure yn'e Knox Chr. School

Sneon 16 April:

yn Vineland jouns 7:30 ure Vineland Public School

Sneon 23 April:

yn Kitchener jouns 7:30 Woodland Chr. High

Freed 6 mei:

yn Woodbridge jouns 8 ure Chr. High School

Sneon 7 mei:

yn Jarvis jouns 7:30 ure yn Jarvis Dis Chr. School

Events

Calendar of events

Apr. 15, 16, 22, 23 Hamilton Distr. Chr. High School play David and Lisa at 8:00 p.m.; \$3.00 per person, \$10.00 per family.

Apr. 1, 8, 15 Fryske joun yn Sarnia op 22 april yn e Christian High skoalle, 295 Essex St., Sarnia, ON

Apr. 15 The choirs of Woodland Chr. High and the Chr. Ref. Church in Guelph, together with organist Jan Overduin in a promotional/fundraising concert for W.C.H.S. in the C.R.C. in Guelph, 287 Water St.

Apr. 16 "Back to God Hour Rally" - Toronto at 8 p.m. in St. Paul's Church, 227 Bloor Street East at Jarvis; speaker: Dr. Joel Nederhood; music by choirs and brass under the direction of Leendert Kooij; at the organ Andre Knevel.

Apr. 10 His Stubborn Love - a Joyce Landorf film at 8:15 p.m. at Conrad Grebel College, Waterloo.

Apr. 17 Tough and Tender - a Joyce Landorf film at 8:15 p.m. at Conrad Grebel College, Waterloo.

Apr. 20 Spring Concert. On Wednesday, April 20, 1983, at 8:00 p.m. in the St. James Cathedral at King and Church Streets in Toronto. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij. With Andre Knevel at the Organ.

Apr. 21 4th Annual Concert of the Burlington Canadian Reformed Male Choir, featuring the Girls Choir from the John Calvin School, at the Canadian Reformed Church of Burlington, #5 Highway, beginning at 8 p.m.

Apr. 22 Fryske youn yn Sarnia, yn de Christian High skoalle.

Apr. 22 Organ recital by Andre Knevel in Westminster United Church, 180 Queenston St., St. Catharines on Friday, at 8:00 p.m.

Apr. 28 Rally of Ontario alternate and independent schools, Queens Park, Toronto.

Apr. 29 Christian high school choir festival, Mohawk College, Hamilton at 8 p.m.; \$3.00.

Apr. 29 St. Thomas and District Male Choir, Crescendo, Owen Sound Christian Ref. Church, at 8 p.m.

Apr. 30 St. Thomas and District Male Choir, Crescendo, Oshawa Chr. Ref. Church at 8 p.m.

Apr. 30 Choir Sursum Corda and organist Andre Knevel in concert, James Street Baptist Church, Hamilton, at 8 p.m.

May 7 Choir of the Reformed Churches, Bethel Gospel Church, 1355 Upper Wellington, Hamilton, ON at 7 p.m.

May 7 Spring Concert. On Saturday, May 7, 1983, at 8:00 p.m. in the Collier Street United Church, Collier Street in Barrie. By the Choirs and Orchestra of the C.C.M.A. under the direction of Leendert Kooij. With Andre Knevel at the Organ.

May 15 St. Thomas and District Male Choir, Crescendo, Spring Concert, St. Thomas First United Church, 8 p.m.

May 13 & 14 Anniversary Invitation to former and present students, teachers and friends of Timothy on May 13 at 7:30 p.m. and May 14 at 8:30 a.m. For further details, see ad.

May 20-23 Ninth All-Ontario Convention also known as the 1983 Mini Convention of Chr. Ref. young people, Carleton University, Ottawa.

June 8 De Hollandse Dag in Moorefield Park.

June 26- Social Justice Summer Institute at New Theological College, Edmonton, Alberta. Call: (403) 459-6656.

July 1 Third Annual Fall Foliage Tour - Williamsburg; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.

Back to God Hour Rallies on the west coast. Rev. Juan Boonstra, Director and Minister of the Spanish Language Broadcast Ministry of the Back to God Hour with special music — Fri., Apr. 29 at 8 p.m. in New Westminster Chr. Ref. Church, 8255-13th Ave.; Sat., Apr. 30 at 8 p.m., Young People Back to God Hour Rally, Coquitlam Chr. Ref. Church, 2600 Austin Ave.; Sun., May 1 at 10:30 a.m. in Victoria Chr. Ref. Church, 661 Agnes St.; Sun., May 1 at 7:30 p.m. in Abbotsford Chr. Highschool, Old Clayburn Rd.

Dr. Uko Zylstra of Calvin College on tour sponsored by the Christian Farmers Federation of Ontario. "Tending God's Garden: a challenge and responsibility for all." Held in Belleville, Mon., Apr. 4 at 11:30 a.m. at Quinte Chr. High; Bowmanville, Mon., Apr. 4 at 7:30 p.m. at Knox Chr. School; Palmerston, Tues., Apr. 5 at 7:30 p.m. in Palmerston Chr. Ref. Church; Strathroy, Wed., Apr. 6 at 11:30 a.m. in Westmount Chr. Ref. Church; Strathroy; Wellandport, Wed., Apr. 6 at 7:30 p.m. in Wellandport Chr. School.

The Family: God's Pattern for Living film series: Friday evenings at 8 p.m., Immanuel Chr. Ref. Church, Brampton: Apr. 8, Apr. 15, Apr. 22, Apr. 29, May 6, May 13.

Harry Houtman of Christian Stewardship Services is available for personal visits, and public meetings: March 14-21, Northern Alberta; March 21-26, Southern Alberta; April 12-22, British Columbia.

The Canadian Home Bible League: Van Polen Multi-Media presentations: Apr. 3, Weston; Apr. 10, Burlington; Apr. 17, St. Catharines; Apr. 24, Burford.

More Salem Evenings with Herman De Jong ... March 7, Port Perry CRC; March 9, Burlington C.R.C.; March 15, Alliston C.R.C.; March 16, Oshawa C.R.C.; March 17, Vineland Free Reformed Church; March 24, Brantford C.R.C.; March 28, Immanuel C.R.C., Hamilton; March 30, Stratford C.R.C.; March 31, Ancaster C.R.C.; April 5, Willowdale C.R.C.; April 7, Listowel C.R.C.; April 13, Kitchener C.R.C.; April 20, Clinton C.R.C.; April 28, Brantford District Ladies Societies in Woodstock C.R.C.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Apr. 15	Tues. Apr. 12	Thurs. Apr. 7-4:00	Wed. Apr. 6-8:30a.m.
Fri. Apr. 22	Tues. Apr. 19	Thurs. Apr. 14-4:00	Wed. Apr. 13-8:30a.m.
Fri. Apr. 29	Tues. Apr. 26	Thurs. Apr. 21-4:00	Wed. Apr. 20-8:30a.m.

Books

Music

Introduction to music

The Book of Music, Robin Ray, Collins, Publisher, 1980; hc., 192 pp., illustrated throughout in colour and in black and white, 9" x 12½", \$19.95. **Oxford First Companion to Music**, Kenneth and Valerie McLeish, 1982; 1,982 pp., illustrated throughout in colour and in black and white, 9" x 12½", \$19.95. Andrew Bouma, St. Catharines, ON

These two books are a welcome addition to any family's library or even to the library shelves of schools and community facilities. The attractive aspect of these two books has to be the glossy appearance and "excessive" (do I dare say) graphic

illustrations and beautiful photography that accompanies the text. Thus they are a browser's delight and brings the beautiful world of music into a knowledgeable form to the average family member. Although the two books may appear to be somewhat similar, they have distinct differences. First of all, the *Oxford Companion to Music* is geared for children under the age of thirteen years of age whereas *The Book of Music* takes a more rational point of view as the subtitle "Music and Reason" suggests very early in the book. The elements of sound incorporating all the aspects of music theory is briefly dealt with, but neverthe-

less given good pictorial background to the text of the rest of the book. This is not to suggest that the book is designed for the music elitist, but that it provides authoritative explanations and information for the comprehension of all types of music lovers. Composers of music is another example of different treatments given in the two books. A section of composer can be found in *Oxford First Companion to Music* immediately following a 32-page history section. The *Book of Music* does not have a separate section for composers but rather refers to them along with the various concepts throughout the book, such

as instruments, opera, and history. The indices in both books are to direct the reader to the composer of his choosing with ample page references placing that composer into whatever concept he/she pertains to. Another difference is the very useful cross-reference feature found in the *Oxford First Companion to Music* and not in the *Book of Music*. For example, a student who chooses to research a subject: dance is led to section D "Singing and Dancing" on page 18. At the bottom of the next page is a shaded rectangular box titled "More about ..." which gives additional references to five different

areas - ballet, folk music, rock n' roll, and dances of the past; each dealing with the subject with the young in mind. If the same student researched the subject further in *The Book of Music*, he would find a brief chronological outline of its history, a glossary of dance descriptions and extensive look at one type of dance, say ballet. Good graphic illustrations compliment the text showing the basic fact and arm positions used in ballet. Other references to dance are not indicated. These two books are excellent gifts to any member of the family - buy them, they will be well used.

Theology

The pope and his theologians

The New Inquisition? Schillebeeckx and Kung, Peter Hebblethwaite, Fount Collins, 1980; 173 pp., \$4.50. G.H. Gerrits, Wolfville, N.S.

Peter Hebblethwaite, a former Jesuit, examines the investigations of the CDF (Congregation for the Doctrine of Faith), the body within the papal curia responsible for maintaining doctrinal purity, into the Christological views of Edward Schillebeeckx and those of Hans Kung regarding papal infallibility. Schillebeeckx's basic contention, in a book entitled *Jezus: Het Verhaal Van Een Levende*, is that the

New Testament leaves room for Christologies other than that formulated at Nicea and Chalcedon, a thesis which made Schillebeeckx suspect in the eyes of the CDF. Hebblethwaite is generally sympathetic towards the Christological "explorations" of Schillebeeckx and sides with him against the CDF. Kung, who receives much less space from Hebblethwaite than does Schillebeeckx, does not reject the doctrine of papal infallibility outright, but he argues in a number of writings that it needs to be re-examined and re-formulated, contentions with which Hebblethwaite has no problems.

However, the latter is of the opinion that Kung's formulation of the problems connected with the question of papal infallibility, and the solutions proposed, are not happy ones. In contrast with Schillebeeckx, Kung refused to go to Rome to clarify his views before the CDF, a fact which may help to explain why Kung was forced to resign his teaching position at the University of Tübingen, a lot which has not yet befallen Schillebeeckx who teaches at the University of Nijmegen. Schillebeeckx's dialogue with the CDF, and Kung's condemnation by that same body both took place in December of 1979, little more

than a year after Cardinal Karol Wojtyla became Pope John Paul II. Hebblethwaite squarely lays the action taken by the CDF against Schillebeeckx and Kung at the door of John Paul II. He is a product of the Catholic Church in Poland, the most conservative wing of the Catholic Church, and, argues Hebblethwaite, that conservatism is largely the result of the political cloud under which the Polish Catholic Church lives. The Catholic Church in Poland cannot afford the luxury of division or dissension for fear that the political authorities will attempt to suppress, or at least curtail the powers of a divided church. And this siege mentality, which cannot

afford dissenting views and opinions, is one which Pope John Paul II has brought to the papacy with him, so Hebblethwaite maintains. Schillebeeckx and Kung clearly exemplify the perennial problem of freedom versus authority within the church, and Hebblethwaite makes it unequivocally clear that, in his opinion, Christianity and the church are not well served by what he regards as the obscurantism of the CDF and Pope John Paul II. Hebblethwaite maintains that the church will remain a viable and relevant force only if a free and unfettered re-examination of traditional doctrines is allowed.

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Literature

Macdonald continues to appeal

The Marquis' Secret, George Macdonald, edited by Michael Phillips, Bethany House/Beacon Distributing, 1982; 228 pp., pb. Vincent Marquis, Ottawa, ON

This is the sequel to *The Fisherman's Lady*, published earlier in 1982 also by Bethany House. Macdonald originally published the unedited version in 1877 under the title, *The*

Marquis of Lossie. Phillips, the editor, recommends that *The Fisherman's Lady* be read first, and, for best enjoyment of the sequel, I agree. Once again Macdonald takes us back masterfully to 19th century Scotland. Our horizons are broadened in this tale to London, where much of the story takes place. Once again Macdonald brews a plot of suspense and mystery in a way refreshing to 20th century readers so steeped in violence and immorality as essential ingredients of adventure. Macdonald continues to make the battle for the soul a gripping reality to which our society's hard heart has grown inured and disdainful. The hero here is not fighting his way to the top, or using the same ugly means as his enemies to gain victory, but trying to save the spiritual lives of some who are lost in the world's maelstrom of selfish pursuits. *The Marquis' Secret* scores high

in literary quality and enjoyment. Its one weakness is perhaps a strength, for it is the flaw in the hero's character which almost wrecks his noble intentions. Malcolm, the legitimate but unrecognized Marquis of Lossie, cannot bring himself to disclose the truth of his identity and position to his flighty and irresponsible half-sister, Florimel, the apparent Marchioness of Lossie. Florimel in fact is the illegitimate child of their father, and thus has no real claim on the Domain of Lossie. Because of Malcolm's indecision and over-protective sensibilities, one crisis after another arises, to which Malcolm must find more and more complex ways of responding to spare his sister the inevitable revelation and consequent humiliation. It would seem that Malcolm could have avoided much pain and risk and perhaps done more real good had he not avoided his responsibility so long and allowed the final crisis to assume such a dimension that its resolution involved a very high risk to all concerned. Yet, one cannot help sensing that Macdonald is very much in tune with the weakness and fallibility of even the best examples of human nature, which as one sees clearly in his fiction - he believes are to be found among the children of God. The final truth about man, as Macdonald sees him, is that he is ultimately dependent on God's mercy and protection when he at last hears and obeys God's voice, even when, from a human perspective, it may seem too late. The spiritual dimensions of Macdonald's work are profound and well worth the complexities of his plot.

Summer Services

Does your congregation have plans to welcome summer vacationers, either by way of coffee fellowship or lunches after the services, or by way of having specific families host travellers for a Sunday meal?

You might consider placing announcements in upcoming issues of *Calvinist Contact* mentioning the times of your services, your location, and your interest in broader fellowship within the Reformed community.

Announcements will appear in *Calvinist Contact* ten times, once in the May 20th *Camping and Recreation* magazine and bi-weekly thereafter for a minimum charge of \$60 to be billed once by our office. Maximum number of 45 words only please. Copy deadline May 2nd.

Calvinist Contact Summer Church Directory
99 Niagara St.
St. Catharines, ON L2R 4L3

CAMPGROUNDS COTTAGES

The May 20th issue of *Calvinist Contact* will contain a special magazine format **CAMPING & RECREATION**

As a vacationer look to it for ideas in organizing your summer vacation. Campground and resort owners who would like to advertise in it should contact us before May 2.

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